

ELEVENTH ANNUAL REPORT

OF THE

Society for the Diffusion of Christian & General Knowledge among the Chinese.

For the Year Ending October 31st, 1898.

SECOND EDITION.

PRICE TO NON-SUBSCRIBERS, 50 CENTS.

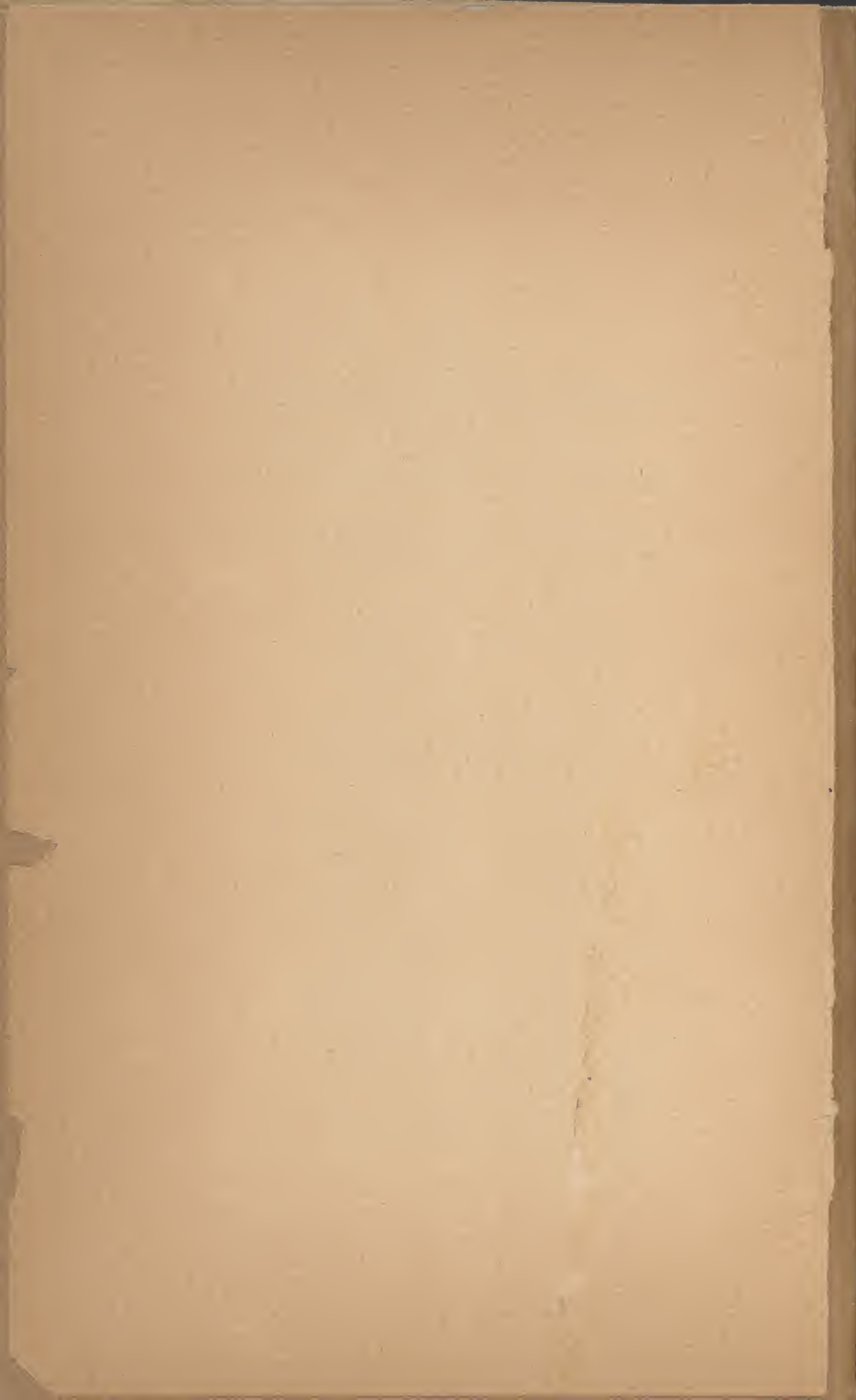
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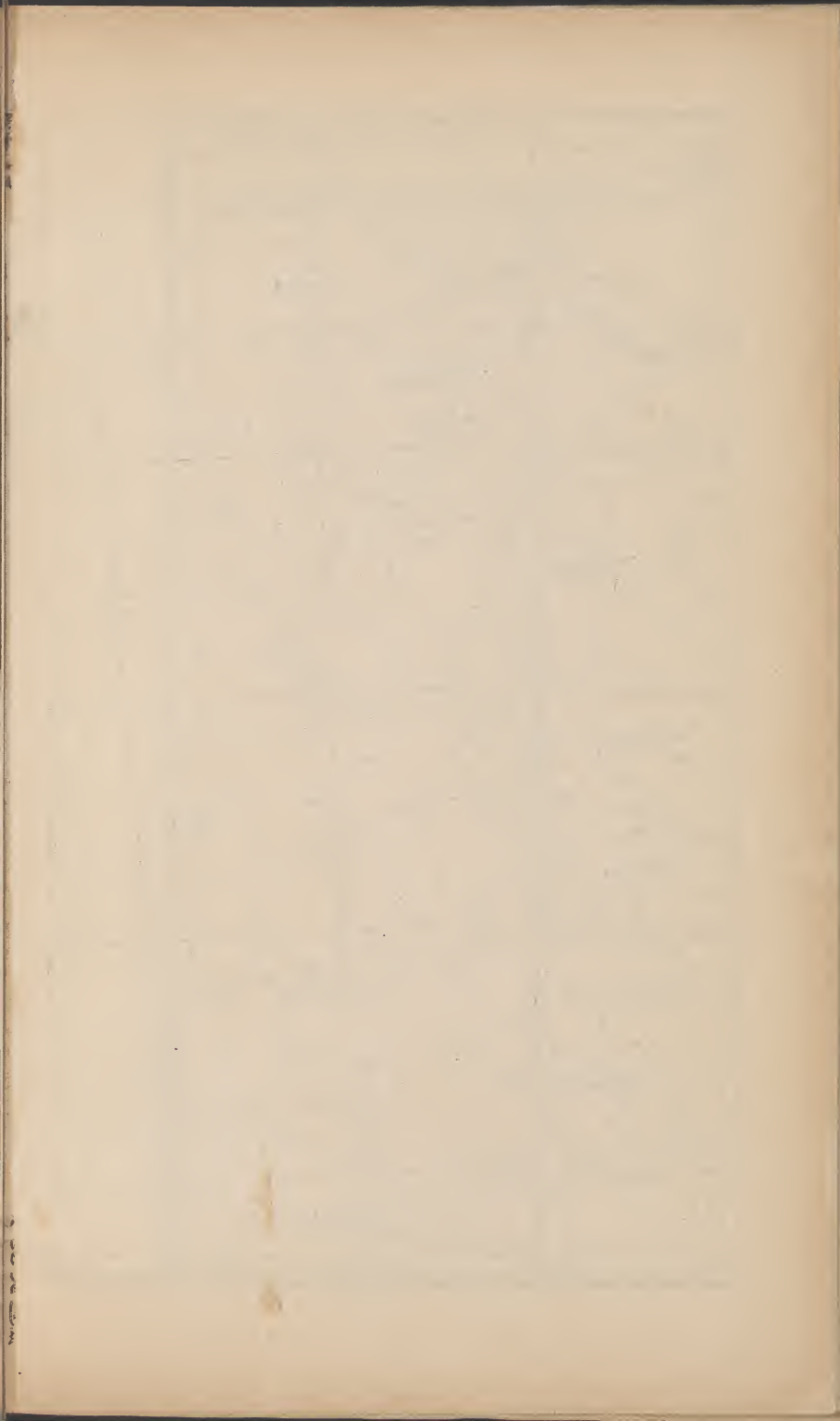


SHANGHAI:

PRINTED AT THE "SHANGHAI MERCURY" OFFICE.

1898.



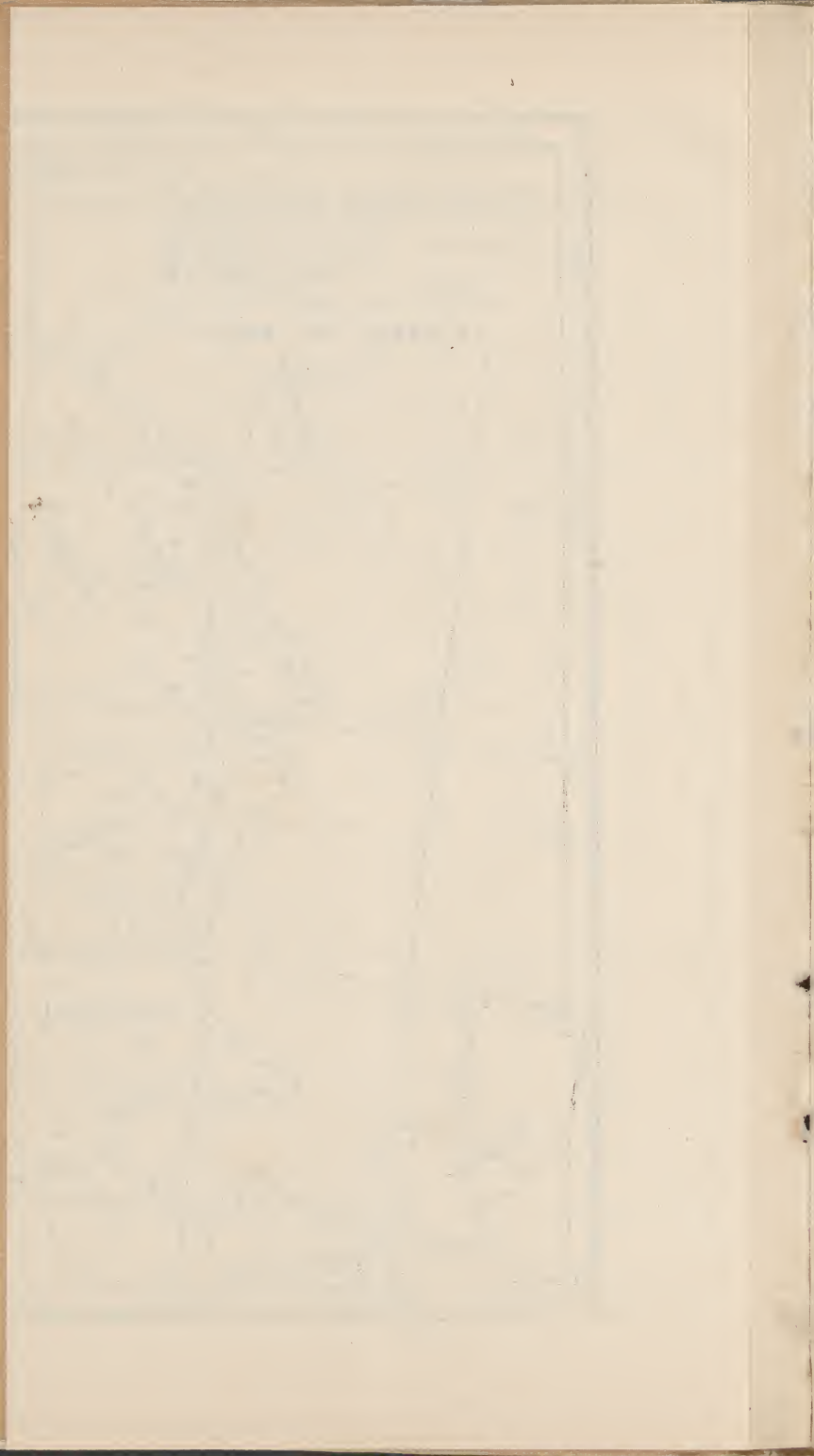


THE HISTORY OF THE TOWN OF BOSTON

From its first settlement in 1630 to the present time, the town of Boston has been the seat of a government of great importance and influence. It has been the center of the New England trade, and the seat of the British government in America. It has been the scene of many of the most important events in the history of the United States, and the birthplace of many of its greatest men. The town of Boston is situated on a peninsula, and is bounded by the harbor of Boston to the south and east, and by the city of Cambridge to the north and west. It is one of the most important and beautiful cities in the United States, and is the seat of a government of great importance and influence.

The town of Boston was first settled in 1630, and has since that time been the seat of a government of great importance and influence. It has been the center of the New England trade, and the seat of the British government in America. It has been the scene of many of the most important events in the history of the United States, and the birthplace of many of its greatest men. The town of Boston is situated on a peninsula, and is bounded by the harbor of Boston to the south and east, and by the city of Cambridge to the north and west. It is one of the most important and beautiful cities in the United States, and is the seat of a government of great importance and influence.





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1898.

WILLIAM L. G. LEE

Secretary for the Education

of the State & General Assembly

of the State of Virginia

and the General Assembly

of the State of Virginia

and the General Assembly

of the State of Virginia

and the General Assembly

of the State of Virginia

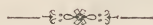
and the General Assembly

of the State of Virginia

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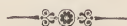
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CONSTITUTION

OF THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

[In 1877 the China Missionary Conference established the School and Text-Book Committee. Its Secretary, Rev. Dr. A. Williamson, organized in 1884 at home the Chinese Book and Tract Society of Glasgow, and founded in connection with that Society in 1887 in China the Society for the Diffusion of Christian and General Knowledge among the Chinese. In 1892 the Chinese Book and Tract Society of Glasgow was succeeded at home by the Christian Literature Society, which is now among the main supporters of the Society for the Diffusion of Christian and General Knowledge among the Chinese.]

ARTICLE I.—The Society shall be named in English the “SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE;” and in the Chinese language: 廣學會.

ARTICLE II.—*Object*.—The object of the Society shall be,—the publication and circulation of literature based on Christian principles throughout China, her Colonies, Dependencies, and wherever Chinese are found,—especially periodical literature adapted for all classes, as the resources of the Society may permit.

ARTICLE III.—*Membership*.—Any person may become a member on being proposed, seconded, and elected by a majority at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE IV.—*Board of Directors*.—The Society shall be managed by a Board, consisting of a President, Vice-President, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting with power to fill up vacancies, which may occur during the year.

ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society) in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expenses connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—One-third of the members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as a casting vote.

ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held during the second week of December, every year, at such place as the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present or duly represented at the Annual General Meetings, and that only in the event of three months' previous notice having been duly circulated among the members of the Society.

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Society for the Diffusion of Christian and General
Knowledge among the Chinese.

REPORT FOR 1898.

I.—INTRODUCTORY.

It is necessary at the beginning of this Report to apologise somewhat for the predominance of the political element in it. Yet this should require no apology, for our work has been affecting all classes of society. The late political Revolution in China jeopardises the welfare and advancement of a far greater number of human beings than any other event of the past year in any part of the world.

On this account and owing to its somewhat peculiar relation to our Society we cannot pass by the Revolution and what led to it without a somewhat extended notice, not regretting but rejoicing that we have so many important facts to record, though some of them are very sad. It was the unprecedented impetus given to improvements of all kinds by the Reform party which made us issue the *Signs of Progress* in April last and the reforms introduced since then have been so many and weighty that they cannot be dealt with in a brief notice.

Here in China intelligent Confucianists always enquire what effect Christianity has on the welfare of nations as such, and the Christian missionary is bound to answer the question. It is part of the "Glad Tidings of great Joy" that pure Christianity, as a matter of fact, **has lifted up every nation** that has thoroughly adopted it. This aspect of Christianity has been strongly laid hold of by some of the Reformers of China; hence they advocated friendly alliance with Christian nations and the adoption of Christian Institutions as the only means of saving their nation. It is this Christian basis and Christian atmosphere that have made the late Reformation in China a matter of sincere thanksgiving to God and of deep interest to all Christians.

2.—OUR AIM.

It is now eleven years since our Society was founded with a view to reach the Mandarins, the learned men and the leading men generally in whose hands God in His Providence has placed the welfare of a fourth of the human race. Our endeavour has been to prepare and circulate among these leaders useful knowledge in regard to the material, social, intellectual and, above all in regard to the moral and spiritual development of all nations, so that these leaders may wake from the sleep of ages into which they have fallen and seek all those things which pertain to the kingdom of heaven, and the peace and prosperity of the world; otherwise, individually and nationally, they must perish and their possessions be given to other guardians who will have more regard to the will of God and the welfare of man.

3.—OUR METHOD.

Besides preparing books suitable for circulation among the mandarins of the Empire we have been seeking to circulate books and pamphlets among the students at each of the 200 centres of Examination in China, so that the future rulers of China who are chosen from these students shall have some idea of the immense benefits which would be conferred on China by the introduction of Christian Institutions to their country.

4.—OUR PROCESS, THE REFORMATION TAKING ROOT.

During the first few years there was the laying of the foundation by the preparation of suitable books for the leading classes of China. Then there was the sowing of the first seeds, and the gathering of the first fruits in the shape of some sales, for many were willing to buy our books now, especially since the Japanese war, who would not read them at all even if given away for nothing before. During the last three years the Reformers of China have made considerable use of our publications and their efforts have caused such an amount of awakening and of seeking of better principles as China has not seen probably for **a thousand years**, for changes of dynasties were only changes of men with the same principles. We must therefore give a brief account of the wonderful reformation and its present tragic check.

Last year we began our Report by referring to the occupation of Kiaochow by the Germans and the possibility of the utmost penalty being dealt to China for her neglect of international obligations by the slicing process—each slice being handed over to a different nationality as a sphere of influence. This year we see China undergoing a great Internal Convulsion, a sign both of weakness and strength: weakness, in that there is a cleavage between the rulers and the ruled—the Manchus and the Chinese—made by those who seem to be driven to despair; strength, in that there was one rapidly growing body which had not lost hope for China.

5.—THE REFORM BODY MORE THAN ONE PARTY.

The Reform Movement is not one party but a combination of several parties. That which follows Kang Yeu Wei is only one party. Some of its members were hampered by a cry raised to rally round in defence of their ancient religion which was a heavy conservative drag, while some of another party, strongly supported by a high provincial authority, were hampered by another cry to rally round Asia against Europe, seeking alliance only with

Japan. A third party, centred in the Emperor, with broader views than either, were ready to adopt all that was good in the whole world without fear of harm to their religion, their country, or their continent.

6.—ITS FIRST CONQUESTS.

Some of the strongest members of the Grand Council, some of the leading Hanlins and Censors, some of the most advanced of the Viceroy and Governors, and some of the provincial Chancellors of Education approved Reform principles and gave encouragement to those who were advocating them in Peking, in Shanghai, in Canton, and in such anti-foreign provinces as Hunan and Kwangsi, till those who formerly were the most backward now became the most forward in adopting and propagating these ideas, and all the Empire became everywhere astir with the breath of Reform, with the promise of spring, renewed youth and a hope of a glorious future. Mr. Gilbert Reid in 1895-7 rendered considerable service to the cause in Peking, so did Mr. Pethick.

7.—ITS SPIRIT GROWING IN HOPE.

During the last three years it had won very important conquests. During this year it had recognized more than ever that the old hatred of foreigners was a mistake and that their friendship must be cultivated; that the Chinese ancient Education was inadequate to meet modern requirements and that Western learning must be adopted; that the Chinese Civilization was only suited to former times and that the civilization of the West must be adopted to meet present day necessities; that even Confucianism was too material and local, and that nothing less than Christianity itself, a spiritual and universal religion, could lift them up so as to be on a par with the best in Western nations; therefore the adoption of Christianity as the national religion has been this year boldly discussed.

8.—UNPRECEDENTED DEMAND FOR WESTERN BOOKS.

There has been an extraordinary demand for books treating of Western learning in all branches—not only were educational books, those on geography, history, sciences and travel in demand, but the sale of Bibles during the last five years has doubled. When a popular edition of 5,000 copies of *Mackenzie's 19th Century* was brought out, 4,000 copies of it were sold within a fortnight. This might not be considered a large number in countries where everybody reads, but in a country where only 10 per cent. read, and that tenth intensely conservative, this is a proof of an unheard of change of attitude. The old publishing houses could not meet the demand, though one firm alone ordered fifteen tons of paper this year for printing purposes. Hence a large number of new printing establishments have sprung up everywhere. The binders of books too are unable to cope with the work—being always considerably behindhand—though they have raised their prices. The amount of paper needed has also raised the price of that article. With all this extra production going on in Shanghai, the most central place for trade of this kind, there has been more pirating of these books in the interior than ever, no less than **nineteen** different works on Western learning being reprinted in Szechuen alone, and several of these were ours. The same thing goes on in other provinces more or less. We have no means of estimating the quantity published and circulated by the Native publishers.

9.—GREAT INCREASE OF NEWSPAPERS.

The Rev. E. Box, who has written a valuable detailed account of Native Newspapers, says, that while in 1895 there were only nineteen newspapers, this year they have mounted to seventy, or nearly fourfold in three years! (See Appendix D.) Several were started in the interior in the provinces of Shensi, Hunan, Kiangsi, as well as at the open Ports. In one of these papers published some two days' journey inland from Shanghai, some of our Publications have been translated into the colloquial so that the people at large may get acquainted with their contents. (See *Signs of Progress*.)

10.—THE EMPEROR SEEKS NEW ADVISERS.

When the Emperor this year issued instructions to the Peking officials and to the Viceroys and Governors of the provinces that some of the best men in the Empire be recommended to assist him in Reform so that China might be strengthened in this her hour of great danger, some of the men who were chosen by these high officials in the capital and in the provinces were the following:—

11.—LIST OF CHIEF REFORMERS.

(1.) T'AN SZE-T'UNG 譚嗣同, about 33 years of age, a native of Hunan province, son of the Ex-Governor of the province of Hupeh. He was recommended by Sü Chih-ching, a member of the Hanlin Academy and by others. He was executed on 28th of September.

(2.) LIU KWANG-TI 劉光第, age about 40, a native of Szechuen, recommended by Ch'en Pao-ch'in, Governor of Hunan, and others. He was executed on 28th September.

(3.) YANG TSWEI 楊銳, age about 40, a native of Szechuen, recommended by Ch'en Pao-ch'in, Governor of Hunan. He was executed on 28th of September.

(4.) LIN SHIO 林旭, about 26 years of age, a native of Fookien province, a descendant of the famous Commissioner Lin who destroyed the foreign opium in Canton many years ago, recommended by Wang Shou-fan, the Chief Supervisor of Instruction in Peking. He was executed on 28th September.

All the above four were recommended also by Ch'in Pao-chin, the Governor of Hunan.

(5.) YANG SHIN-SHEU 楊深秀, a Censor, a native of Shansi and a Hanlin. He was executed on 28th September.

(6.) K'ANG KWANG-JIN 康廣仁, age about 35, was a brother of K'wang Yeu-wei. He was a provincial graduate (often called the Chinese M.A.) He was executed on 28th of September.

These six were the proto-martyrs of Reformation in China, all on the same day executed without trial. T'an Sze-t'ung before he was executed said that he knew that the first reformers in all lands are liable to suffer death. If his death would help to save his country he did not regret it. He also warned his judges that for every head cut off that day, a thousand would arise to carry on the work of Reform.

(7.) K'ANG YEU-WEI 康有爲, age 40, a Cantonese, a scholar with the degree of Chin Shih or Doctor of Literature; he had written a new commentary on the Chinese classics some years ago. He believes in the Fatherhood of God and the Brotherhood of the nations. He had a large following among students in several provinces. They call him the "Modern Sage." He was appointed Secretary of the Tsung-li Yamên in 1898, and later was asked to undertake the management of a newspaper as the official organ of the Government. He was recommended by Sū Chih-ching, member of the Hanlin Academy. Orders were issued for his arrest and execution, but he escaped to Hongkong and afterwards out of the country.

(8.) LIANG CHI-CHAO 梁啓超, age about 28, a Cantonese and disciple of K'ang Yeu-wei, the organizer of a memorial to the Emperor signed by some 1,200 candidates for the degree of Doctor of Literature from many different provinces in 1895 and the brilliant Editor of the first Reform Paper in 1895 and of the *Chinese Progress* in 1896. He became President of a Reform College in Chang Sha, the capital of Hunan, in 1897. In 1898 he was made Director of the Translation Department, (a newly-formed Department for providing books on Western Learning for the Government). He was recommended to the Emperor by the Viceroy Chang Chih-tung. Orders were issued for his arrest, but he, with another named Wang Chao, escaped out of the country.

(9.) Sū CHIH-CHING 徐致靖, age over 60, was originally a Kiangsu man, a reader of the Hanlin College. He was ordered to be imprisoned for life for having recommended K'ang Yeu-wei.

(10.) Sŭ IN-CHI 徐延鑄, son of No. 9, age about 40, a Hanlin and Chancellor of Education in the province of Hunan. Degraded for life.

It was very pathetic to find a memorial from the son begging that he might be allowed to take his father's place in imprisonment for life.

(11.) CHANG YIN-HWAN 張蔭桓, age over 60, was a Cantonese, at one time Minister to the United States; was member of the Tsung-li Yamên and special Envoy to Queen Victoria's Diamond Jubilee in 1897; member of the Grand Council, the only member of both Grand Council and Tsung-li Yamên who had been abroad. Banished for life to Kashgar.

(12.) WÊN TING-SHIH 文廷式, a Hanlin, age about 50, a native of the province of Kiangsi; tutor to the ladies of the Imperial Court. Ordered to be arrested, but escaped from the country.

(13.) SUNG PEH-LUH 宋伯魯, a Shansi man, a Hanlin and a Censor, ordered to be arrested, but escaped from the country.

(14.) CH'EN PAO-SHÊN 陳寶箴, a native of Shantung province, was governor of Hunan province and had rendered splendid service to his country by the enlightenment of the gentry and students of Hunan during the last few years, but because he also had recommended Kang Yeu-wei as well as the first four reformers he has been deprived of rank never again to be employed by the government.

(15.) KIANG PIAO 江標, about 33 years of age, a native of Soochow in Kiangsu, and a Hanlin, was a Chancellor of Education in the province of Hunan for three years 1895-6-7. He was an exceptionally fine man and rendered splendid service in the education of Hunan. He was deprived of rank and is never to be employed again and to be carefully watched in his native place.

We give no more names here. This is not the place to give an exhaustive list.

The first four had been appointed Under-Secretaries of the Grand Council and were to give advice especially in matters of Reform. One of these, Lin Hsio, was a disciple of K'ang Yeu wei, the other three were not. The only bond between them was a common desire to save their country by the introduction of Western methods. We have in these men not a gang of ignorant unprincipled adventurers but a band of some of the most illustrious statesmen and scholars in the land, trusted by the Emperor and by some of the highest Mandarins in the Empire.

The young Emperor soon shewed his faith in these Reformers by following their advice. Then there arose over all China the mightiest wave of enthusiasm for Reform which had been felt for a thousand years and which should not for a moment be likened to the Ta-ping rebellion of forty years ago, except in the rapid and wide extension of its influence, for that was eventually only a military force, while this was a moral and intellectual Reformation.

12.—SPLENDID EDICTS.

This wave of Reformation carried on its crest such splendid Edicts of the Emperor Kwang Sü as the following :—

(1.) To abolish the Essay system of Examination which had been in vogue for the last 500 years.

(2.) To establish a University for the study of Western Science in Peking.

(3.) To convert Temples into Schools for Western education.

(4.) To establish a Translation Board whereby books on Western Learning are to be translated into Chinese.

(5.) To establish a Patent Office for the encouragement of everything that is new and useful.

(6.) To protect Christianity without any further evasions.

(7.) To make the Reform Paper—*Chinese Progress*—the official organ of the Government.

(8.) To abolish useless offices both in Peking and the provinces.

(9.) To make young Manchus study foreign languages and travel abroad.

This is a cluster of brilliant Edicts which will shine for ever from the dark past; any one of them would have entitled the Emperor to fame.

13.—THE WIDE SWEEP OF THE EDICTS.

These Edicts covered Material, Social, Political, Educational and Religious Reforms.

For material development—gigantic trunk lines of railways, North and South, East and West, were being arranged for with foreign syndicates. Industrial factories on a prodigious scale and with wonderful rapidity were being put up at the open Ports, and some of the greatest coal and iron mines in the world were being farmed out to foreigners to be worked.

For social development—one of the hoariest and cruellest ancient customs that exists in the world, viz., that of crippling all the women's feet, though of over a thousand years' standing, has had some of the strongest attacks it has ever had from Viceroy Chang Chih-tung and other officials and scholars in various parts of the Empire. Mrs. Archibald Little has rendered heroic service in the anti-foot-binding movement. The right of the people to form societies to discuss Social improvements was tacitly admitted everywhere, and everywhere the privilege was laid hold of with great avidity by all Young China, even the cutting off of the queue and the adoption of Western costume being strongly advocated in many places.

For political development—in addition to the conservative party which has prevented any progress during the last 100 years, the Emperor had surrounding him a band of Reformers recommended by the leading officials in the Empire with a view to adopt such political changes from Christian nations as they thought advisable. These were prepared for enormous changes—the throwing of the whole country open to friendly foreign nations

and the adoption of a Christian code of laws in harmony with Christendom if foreign Powers would guarantee the integrity of China.

For Educational development—they had abolished the old system of merely writing Essays and advocated the adoption of Western learning, in consequence of which the missionaries were besieged in every province with Chinese students asking their help to teach them English, French or German, or some of the Western Sciences, with the happiest results—friendship between the missionaries and the educated classes everywhere in place of the traditional hatred and opposition. Even the temples might be changed into Western Schools so as to devote the buildings and land to useful instead of useless purposes. In Shanghai Chinese Girls' Schools were opened on the model of missionary schools in which the pupils were to study Western learning and to have their feet unbound! And the Viceroy Chang Chih-tung published a book in which he showed himself a most thorough-going reformer in Education.

To facilitate religious development—the Emperor spontaneously issued an Edict for the protection of Christians with the result that, between the work of the reformers in the provinces and the Emperor's chief advisers in the capital, the missionaries throughout the Empire—in Manchuria and Chihli in the North, in Hupeh and Hunan in Central China, and in Fookien and Kwangtung provinces in Southern China,—found a spirit of inquiry about religion on a scale larger than ever before and including a far larger number of the well-to-do class than hitherto. Where there used to be only tens of inquirers there were now hundreds, and where there used to be hundreds before there were instances of thousands of inquirers now, and a spirit of friendship towards missionaries was growing up almost universally.

The Emperor also discussed with his advisers the desirability of adopting Christianity as a state religion.

14.—WESTERN SCHOOLS AND COLLEGES SPRINGING UP.

Ever since the Reform Movement began in Peking in 1895 there were signs in the provinces of a similar tendency there also. As these Reformers gained sympathy and support among the provincial mandarins, news of Western schools and colleges appeared very frequently in the letters of correspondents in the interior. Ten, twenty and **thirty thousand Mexican dollars** were subscribed by natives in various provinces for the purpose of teaching Western learning and Western languages, especially at the Ports. Consuls, Commissioners of Customs, Merchants and Missionaries were constantly sought after for advice. Letters were sent to our Society from various places asking us to recommend foreign teachers to them. Even a scheme for starting an agriculture college and farm with a capital of some **Tls. 100,000** was on foot, and we were applied to to recommend a Professor in Agriculture. After the Emperor's edicts of this summer for the reform of education it is safe to say that the young of the whole Empire were in a great ferment of general satisfaction and hundreds of schools for Western learning were started. 1,500 applied to enter the new Peking University under the presidency of Dr. Martin. Even girls' schools on Western models were started with great enthusiasm in Shanghai. Two of the gentry in Shanghai came to us and offered to raise \$10,000 to add a new part to the hospital if Dr. Reifsnyder, the lady Missionary, would undertake to teach medicine to Chinese girls. The opposition among the aged was of a very mild nature.

15.—CAUSE OF GREAT THANKFULNESS.

By those who have devoted a life-time to the task of saving China these changes were watched with the utmost interest and with devout thankfulness that the Gospel of our blessed God had not been preached in vain. Enormous blessings of all kinds seemed to open out before China. To those who were sitting in darkness there had arisen a great light. To those poor who had

been in bondage and ignorance for so long the year of Jubilee seemed to have come, the voice of song was already heard in millions of homes and we looked forward to see the millenium dawn with the conversion of China.

16.—THE TRAGIC END.

But, alas! the Reform Cabinet advised cashiering some of the obstructionists and the change from Chinese to European costume, including the cutting off of the *queue*. These were the last straws which made the burden too heavy for the anti-foreign party to endure.

The Empress Dowager is one of the most remarkable potentates on the face of the earth. She is not merely a figure head, ruling over a far greater number of subjects than any other sovereign except the Queen of England who rules about the same number, but she herself has a genius for ruling. When her consort the Emperor Hien Fêng died in 1861, China was internally largely at the mercy of the Taiping rebels and externally at the mercy of England and France. But when she handed over the reins of Government to the Emperor Kwang Sü a few years ago, China's rebellions had been put down, Kashgar had been recovered from Russia and the nation was at peace with all the foreign Powers. This certainly is a remarkable record of which any sovereign might well be proud. On her 60th birthday in 1894 she very graciously received the New Testament presented to her by the Christian women of China, and one of her earliest Edicts after resuming the government this year was for the protection of the Christians. Thus we see that she has her face somewhat set in the direction of friendliness towards foreigners.

Unhappily of late she has not been well-informed about the progress of the Reformers. These were misrepresented to her by those who, not having any foreign advisers themselves nor encouraging friendly intercourse with foreigners, could not themselves understand the object of the Reformers or appreciate their methods.

The Empress Dowager now acting on these misrepresentations, and at the special request of the cashiered obstructionists, forcibly took charge of the Government, beheaded six Reformers at once without trial, imprisoned some for life, banished others for life, degraded others for life, suppressed all newspapers, forbade the formation of any societies and promoted the anti-foreign and non-progressive men to places of influence, thus creating a strong anti-foreign feeling everywhere.

17.—OUR RELATION TO THE REFORMATION.

All the foreigners in China, whether they be Diplomatic, Consular, Customs, Commercial, or Missionary, are exerting an influence on China towards progress and reform, but the Press in the foreign, and more specially in the Chinese tongue, necessarily exerts the most direct influence in this direction.

There has never been any organic connection between our Society and the Reformers of any party, but they were convinced, like many of those who were Conservatives before, that our Society wished well to China and that China was only to be saved on the general lines advocated by us.

Our early connection with the Junior and Senior Reform Societies in 1895 has been related by us in former Reports. It is sufficient here to say that they sought our advice which we gladly gave them and, so convinced were they of the value of our work, that one of the members petitioned the Viceroy Li-Hung-chang to memorialize the throne to make our **Review of the Times** the organ of the Government and to have **10,000 copies** printed monthly for circulation.

But during the years 1896-97 the Junior and Senior Reform Societies amalgamated into one Reform Society and organized their work, with fresh blood too, on a large scale throughout the Empire by means of official support and by a Reform organ, *Chinese Progress*, which attained a circulation of 10,000. It had Branches in Hunan and Macao, where there was another organ

of theirs. They worked entirely independently of us. Still their strong sympathy with many Western methods is seen in their programme issued 1897. (See Appendix A.)

When the Hunan gentry began to study the cause of China's defeat the then Chancellor of Education for that province for 1895-6-7, Kiang Piao, recommended to them for study the publications of our Society with the well-known marvellous result of their conversion from being one of the most anti-foreign provinces to one of the most pro-foreign. They invited one of our writers, Mr. Tsai, to become president of one of their Colleges in Chansha, the capital. It was because he could not go that they invited Lian Chi-chao to take the post.

In the beginning of this year the **Emperor sent for books** to the number of 129, of which 89 were published by our Society. (See Appendix B.) In the beginning of this year a new work was published by the Reformers called **New Supplement to the Tracts for the Times** with a view to stir up new thought and bring about a new attitude towards foreigners generally. There they reprinted 37 Essays from writers of our Society, such as Consul-General George Jamieson, C.M.G., Dr. Allen and Timothy Richard, showing that the old attitude of hatred to foreigners had given way to friendship, and that they recognized them as the true friends of China. (See Appendix C.)

When, later, the authorities recommended the leaders of this Reform Society to become the advisers of the Emperors, a very remarkable article appeared in more than one of the Chinese papers from a Chinese prefect in Shantung. He said (in substance) that, as the Chinese Reformers had got almost all their knowledge from books written or translated by Missionaries, it was the Missionaries that should be recommended to give information to the Emperor.

18.—REFORMERS SEEKING THE CHRISTIAN RELIGION.

A mandarin named Yuen, who has been a magistrate in Hunan for twenty years, has come down to Shanghai, a distance of

about 700 miles, chiefly he says for the purpose of joining the Christian Church. His interest in Christianity was first aroused by reading our *Review of the Times* and our *Essays of the Times*. On his way down to Shanghai he was greatly helped and stimulated by the Rev. Griffith John, D.D., of Hankow. It is to be hoped that he will join Dr. John's church in Hunan, as then he will have the nearest and best guidance.

Two Taotais, *i.e.* Chinese mandarins who hold the rank of men who rule on an average thirty counties, commenced this summer to worship with us on Sundays. One of them invited us to hold Christian services on Sundays in his own beautiful foreign house.

One of these Taotais when visiting some friends in the south talked to them about Christianity, and they were so anxious to join the Church that they sent a telegram asking our Secretary to go down by the mail steamer, *i.e.*, a three or four days' steamer journey, so as to give them instruction in the Christian religion, saying that they would, of course, pay all expenses to and fro. To these gentlemen a reply was sent recommending them to a Missionary nearer them.

Many others of lesser note have also expressed a desire to join the Church. This shows that the movement was not merely a political reform but also a **Religious Reformation**.

19.—EFFECTS ON SALES.

Above we have mentioned in passing the large increase in the demand for foreign books. This is also well illustrated in our Sales, which have been as follows:—

1893	...	...	...	...	...	...	...	...	...	\$	817.97
1895	...	...	...	...	...	...	...	...	...		2,119.22
1896	...	...	...	...	...	...	...	...	...		5,899.92
1897	...	...	...	...	...	...	...	...	...		12,146.97
1898	...	...	...	...	...	...	...	...	...		18,457.36

This does not include what was sold by Natives reprinting our publications.

The sales in Shanghai and the stocking of our new Depots in the various provinces (Section 24) necessitated our printing a large stock which amounted to the immense total of 181,249 copies, over **thirty-seven million pages**, an advance of thirteen million pages even on last year. The significance of this will be understood when it is considered that the Presbyterian Mission Press in Shanghai, the largest Mission Press in the Empire, and which prints for all the Missionary Societies in China, only prints altogether forty-five million pages. The agent of the *British and Foreign Bible Society in China* writes "The *printing* of the British and Foreign Bible Society in 1897 was 715,149 books—say 60 millions pages." Their expenditure in China during the same year was £10,000.

20.—PUBLICATIONS DURING THE YEAR.

NAMES OF BOOKS.	NO. OF COPIES.	NO. OF LEAVES.
Review of the Times	3,200 × 12	1,267,100
Missionary Review	550 × 12	165,000
Chinese Model Town	2,000	2,000
Important Doctrines of the Bible	2,000	238,000
Fairy Land of Science	2,000	78,000
Chinese Theories of Human Nature	2,000	166,000
Reform Papers	2,000	42,000
Whitla's Dictionary of Treatment	200	77,800
Pictures of the Childhood of Jesus	500	4,500
Animals of the Bible	520	4,160
Scripture Pictures... ..	480	2,880
The Relation of Education to National Progress	10,000	90,000
Memorial to the Chinese Government	10,000	140,000
Butler's Analogy	1,000	55,000
Christianity and Progress of Nations	1,000	19,000
Story of Joseph	500	3,000
" Christ	500	3,000
" Daniel	500	3,000
Scripture Album of 38 Illustrations	500	115,000
Floral Cards... ..	...	130,000
Pictures of Birds	476	2,856
" of Beasts... ..	492	2,952
" Alphabet of Nations	401	2,946
Carried forward.....	40,909	2,614,294

NAMES OF BOOKS.	NO. OF COPIES.	NO. OF LEAVES.
Brought forward.....	40,909	2,614,294
Essays for the Times, Library Edition	7,000	1,211,000
" Popular Edition	4,000	700,000
Sixty Years of Queen Victoria	3,000	315,000
Reform Papers by 17 Foreigners	2,000	472,000
The Renaissance of China	200	4,800
Right Principles of Universal Progress	200	2,600
Progress of China's Neighbours	1,000	60,000
Scheme of Education	200	3,200
Mackenzie's 19th Century, Library Edition	4,000	1,980,000
" Popular Edition	9,000	4,512,000
Six Scripture Illustrations	500	3,000
Natural Theology	1,000	253,000
Historical Atlas	1,000	13,000
Stories for Home and School	2,000	60,000
4 Scripture Maps	500	2,000
Diagram showing followers of each Religion of the World... ..	1,000	1,000
Map showing Area governed by various Religions	1,000	1,000
History of the Japanese War, 1st part	1,500	726,000
" complete work	5,000	3,925,000
Four Great Questions	10,000	200,000
Bacon's Novum Organum	4,000	200,000
Sketch of the Christian Endeavour Society	2,000	54,000
A Way to Save the World... ..	20,000	180,000
Reform Papers, No. 1... ..	10,000	150,000
Modern Education in Seven Nations	10,000	170,000
Productive and Non-Productive Labour	10,000	180,000
Agricultural Chemistry	12,000	168,000
Looking Backward	10,000	250,000
Outline of History of 31 Nations	10,000	370,000
The Earth as a Planet	2,000	42,000
[37,121,788 pages.] TOTAL ...	181,249	18,560,394

21.—REFORMERS SEEKING OUR HELP IN DANGER.

As soon as the thunderbolt fell among the Reformers in Peking two of them came and begged for **protection for the Emperor** of China and the **leading Reformers**. The British and American Ministers were asked to give them all the protection they could. The Japanese Legation was also appealed to by the Reformers themselves as they believed these three nations were in sympathy with their efforts.

Reformers in Shensi telegraphed for protection to us, and Reformers in Foochow and in Kwangtung appealed to us to do what we could to protect them. The Directors of the New Chinese Girls' School also asked one of our members to take over their two girls' schools lest evil should befall them.

Thus in the beginning, during the progress, and in the present state of the Reform, there has been the friendliest relation between us and the Reformers. They know that some of the Powers *do not want* to see China enlightened, united and prosperous. They know too that other Powers *do* wish China well in every sense of the term. But, alas! the latter do not appear to have been so active as the former, while poor China herself in her ignorance is fast going to destruction and does not know her best friends!

It is a great pity that those in power now do not see that through strengthening the Reformers they would greatly strengthen their hold on China by earning the gratitude of the millions who are in ignorance, poverty and despair.

22.—OUR CO-LABOURERS.

We greatly miss Dr. Allen, who has gone home for a year to celebrate the Jubilee of his Mission. We also greatly miss Pastor Kranz, who rendered us such valuable services last year. He has been much at Kiaochow, the centre of a new German Mission in Shantung.

We also miss Mrs. Foster and Mrs. Rose S. Williams, who have gone to their homelands for a time. But before Mrs. Williams went she left us two valuable MSS., one called *Stories of Home and School*, the other *Wayside and Seaside, Series No. 2*. Rev. E. T. Williams has continued to edit the *Missionary Review* with great ability up to the last month when his other duties were so pressing as to compel him to resign it. But he has kindly consented to continue a series of articles which he has commenced and which later on will be valuable to collect and publish in book-form. The style of the *Review* is so much appreciated that the President of St. John's College has made *The Missionary Review* a model text-book for their translation exercises.

Rev. James Sadler has translated an important work by Consul C. T. Gardiner, C.M.G., of Amoy, on *Political Economy*, whose chapters have appeared from month to month in the *Review of the Times*, besides furnishing other articles for the *Missionary Review*.

Our friend the Rev. W. Muirhead, D.D. with his usual readiness to help in every good work, has temporarily taken charge of the *Missionary Review*.

Bishop Graves, of the Protestant Episcopal Church of America, has kindly consented that the Rev. J. L. Rees, B. Sc., of his Mission, should prepare an extensive *Universal History* in Chinese—ancient, medieval and modern. The Viceroy Chang Chih-tung has sent \$1,000 to Mr. Rees directly for this work. Mr. Rees hopes to have the Ancient part of it ready for publication early next year. This promises to be a work of great value.

23—NEW PUBLICATIONS.

We have, notwithstanding paucity of workers, a long list of New Publications, numbering in all 33, a large number being illustrations for use among women and children.

We have also discovered among the MSS. left by our former highly-esteemed Secretary, the Rev. Alex. Williamson, D.D., one on the *Influence of Christianity*, which was the last work he ever wrote. Though not so complete as he had intended it to be, we were very glad to have it published, as it is most valuable so far as it goes.

The Rev. W. A. P. Martin, LL.D., so well-known, has also had a work for China on his mind for many years, and he has come back to China this last time specially to finish this work. In it he shows, among other things, how God can influence the human mind, and as it deals largely with the human mind it is called *Psychology*. If this will do a tythe of the good that his other book on *Christian Evidences* has done, then we are very fortunate in having such an important work to publish. It will be published this month.

Another work of eminence is a translation of *Butler's Analogy* abridged, by the Rev. A. G. Jones, English Baptist Mission, which will, I have no doubt, in Chinese as in English, furnish the students with fine mental gymnastics and with solid food.

There are, too, the views of *seventeen* Missionaries on Reformation in China, published together in one book for handy reference. The nature of the rest may be seen by looking at the list of new publications this year (Section 20).

24.—NEW DEPÔTS.

In order to extend our influence we endeavoured to open new Depôts in which so many of our supporters are interested, where our books can be found on sale, and for this purpose Mr. Richard visited several of the Ports, North and South and up the river Yangtze. Below we give the chief Depôts now opened:—

Korea... ..	Rev. H. G. Appenzeler...	\$191.46
Liao-yang (Manchuria)	Dr. Graham	50.50
Newchwang "	Dr. Cochrane... ..	28.95
Peking (Chihli)... ..	Mr. Kang	140.00
" " " " " " " " " " " "	Rev. Mr. Murray	206.20
Tientsin " " " " " " " " " "	F. M. Chapin	888.00
Chinanfoo (Shantung)	L. J. Davis	108.18
Chingchowfoo " " " " " " " " " "	C. S. Medhurst	55.30
Pingtu " " " " " " " " " "	Mr. Sears	26.15
Singanfoo (Shensi)	Rev. E. Morgan	626.85
Chungking (Szechuen)	Archibald Little, Esq. ...	535.75
Chentu " " " " " " " " " "	H. D. Cady	249.09
Chungking " " " " " " " " " "	J. Davidson	264.01
" " " " " " " " " "	Bishop Cassels	51.70
Hanyang (Hupeh)	Mr. Adams	55.63
Kiukiang (Kiangsi)	" Nichols	81.80
" (Hunan)	" Brown	200.46
Nanking (Anhui)	" Brock	191.46
" (Kiangsu)	" Houston	349.52
Yangchow " " " " " " " " " "	" Wright	48.43
Chinkiang " " " " " " " " " "	Dr. E. Woods	56.35
" " " " " " " " " "	Dr. J. B. Woods	56.35
Changzo " " " " " " " " " "	E. Box	147.88
Nanking " " " " " " " " " "	Mr. Houston	31.43
Soochow " " " " " " " " " "	L. Anderson, D.D.	22.10
Kinhwa (Chehkiang)	Dr. Barchet	100.73
Kiuchow " " " " " " " " " "	D. B. Thompson	73.90
Foochow (Fukien)	W. N. Brewster	306.45
" " " " " " " " " "	W. H. Lacy	577.70
Amoy " " " " " " " " " "	J. D. Wasson	76.88
Canton (Kwangtung)	A. Kollecker	197.28

\$5,996.09

25.—FREE GRANTS.

Free grants were made to workers in Japan and Corea besides to those in various provinces of the Chinese Empire only, amounting altogether to \$714.78, extra funds being necessary to stock our new Dépôts.

26.—MODERN EDUCATION FOR THE PROVINCES.

Feeling that one of the greatest needs of China was more knowledge on all the great problems of modern life, our Society drew up a Scheme of Education for introduction into all the provinces with which Educational Missionaries could co-operate; in the Spring ten copies of the scheme were sent to each of the Viceroys and Governors in the Empire. It was a singular coincidence that, within a month after these were sent out, the Emperor issued his Edicts for the reformation of Education generally, and later the Viceroy Chang Chih-tung published a book in which he most strongly advocated the immediate adoption of modern Education. Thus the air of reform was like a delightful Spring atmosphere full of hope and promise everywhere.

27.—THE HANBURY LIBRARY.

Mr. Thomas Hanbury was approached about the desirability of building a Library, which might be a Central Institution for the diffusion of useful knowledge of all kinds in China, and he has kindly promised about £5,000 for such an institution. Our Secretary, Mr. Richard, visited Peking with a view to consider the best conditions for erecting one. An interview was arranged with the Emperor's tutor, Sun Kia-nai, to consider this and the extension of education, but as the Empress Dowager a day or two later fixed on that very day to take over the reins of government, he had therefore to postpone the interview. So we are waiting for better times and to hear what Mr. Hanbury may decide to do. It is in a time of crisis like this that we urgently need such help without delay.

28.—A MUSEUM BY A CHINAMAN.

A Chinaman also came forward and said that if Mr Hanbury's building was to be put up in Shanghai, and part of it to be used as a sort of Museum, he was willing to give some Tls. 50,000 or about £6,500.

But the revolution in Peking has upset all these arrangements for the present, as the Reformers still live in fear and trembling.

29.—R. T. S. GRANT.

The London Religious Tract Society presented us last year with nearly £100 worth of their beautiful *Pen and Pencil Series* for presentation to friendly officials. Many of these were sent to various provinces through different missions. This year they have kindly made us a grant of their Coloured Scripture Cartoons, value £15.0.0.

30.—OTHER VALUABLE GIFTS.

Valuable instruments and books, a beautiful album of European views and handsome albums of "five American cities from five American women," were presented to us respectively by Mr. Edwin Curtis of Neath, Wales, the Misses Harvie of Glasgow, and ladies in New York for presentation in Peking among those in power and influence there. Mr. Richard had just arrived in Peking and was beginning to have interviews with the high officials of the Grand Council and of the Tsung-li Yamen when the revolution suddenly took place. Later on we trust that some of these things will be yet very useful as eye-openers to those who are now shutting themselves in beyond the reach of light.

31.—NEW DANGERS.

China has now become the great arena where political, commercial and religious difficulties arising out of the clashing of different systems of philosophy, of religion and of civilization are being fought out hotly. The battle is now hotter than ever, and only the ignorant, the misled and the partisans are opposing pro-

gress with a high hand. But on the course taken being right or wrong hang issues of tremendous significance touching the welfare of all nations.

32.—REMEDY.

To meet the new political dangers the British Nation has sent out one of its most energetic representatives, Lord Charles Beresford, and he advocates a Commercial Alliance between Great Britain, America, Germany and Japan, so as to keep an "open door" for their commerce by force if necessary. In like manner there ought to be co-operation of all the chief Missionary Societies to keep the "open door" for Missionary operation in China. China, like other countries, needs to be taught that God regards **character** as infinitely superior to any party spirit whether Greek, Roman or Protestant.

Right Christian teaching is therefore needed so as to underlie all our relations, political and commercial as well as religious, for this highest teaching is that mysterious and all-pervading force which give sound health and eternal youth to all other institutions. This teaching cannot be done by men who have no time to think over these great problems which affect the interests of whole nations, whole continents and, in these days, of the whole world.

It is the duty of Christian Missionaries not to be the advocates of the policies of their respective nationalities as such, but to advocate a higher ideal than any yet realized in any country on earth—the ideal of our Lord and Saviour Jesus Christ who came to establish the Kingdom of Heaven—a **kingdom of righteousness** throughout all the earth. This is the ideal which we try to hold up before the Chinese in the literature of our Society;—

When there shall be no more war between nations but "a Parliament of Man, a Federation of the World."

When there shall be no oppression anywhere, nor abject poverty for any honest man.

When there shall be abundant knowledge of the forces of nature and of the resources of God.

When, above all, all nations shall own each other brethren.

For "we are all the children of God through faith in Jesus Christ,"
and our Lord "sees the gleams

Of better thoughts across the murkiest gloom,
The seeds of God amid the howling wastes
And perfects them at last; and in the depths
Of His divine forbearance suffereth long
And passeth by transgression. That vast throng—
The multitudes of peoples, nations, tongues,
Shall stand before the throne, and every act
Of human kindness He will own as His
And crown as service rendered unto Him."

Otherwise without right teaching men in despair will bow their heads and say: There is no peace on earth.

"For hate is strong and mocks the song
Of *Peace on Earth, Goodwill to Men.*"

But if the highest truths are kept fresh in men's minds then

"Will peal the bells more loud and deep;
God is not dead nor doth He sleep;
The Wrong shall fail, the Right prevail
With *Peace on Earth, Goodwill to Men.*"

It is the presentation of this **higher ideal** which produced the Reformers who advocated political, educational, commercial as well as religious reform, and we believe the publication of the same gospel of salvation will raise up other Reformers to take the places of those gone to immortality, and who will prove to the Chinese Government that they whom the Government in its ignorance has now cruelly wronged are really the best friends of China.

But we require **more men to help** in this kind of work. As we have men, some trained to become Evangelists, some to become Educationalists and some to become Medical Missionaries, set apart almost exclusively for their respective work, and as there are many in each department so should many be set apart—say one man at least from each of our Great Missionary Societies—for the main work of providing Christian literature to meet the unique crisis in China to-day instead of only about half-a-dozen men,

and that more especially as we have witnessed the **enormous result** of a comparatively small effort in this line. With this gospel of hope in our hands, with the love of God and pity for human wrong and suffering in our hearts, we possess a divine charm which has never failed to win on the nations. But the Missionary Societies must see to it that they supply an **adequate number** of men of God who shall be fired with this holy zeal to undertake this gigantic task.

But **funds are needed also**. Some of the Missionary Societies are very generous. (See Treasurer's Account.) Would that the rest might follow their example. The merchants in China began to subscribe well at the formation of this Society but not seeing immediate results, some got faint-hearted. Now that we see results far exceeding our most sanguine expectations it is to be hoped that there will be a renewed zeal of liberality. As the merchants will be among the chief reapers, it is well if they are among the chief sowers too. Can there be many loftier aims in life than to try and lift up this fourth of the human race from their ignorance, and poverty, and suffering, to enjoy knowledge, plenty and peace, and to advance generally in harmony with the best that exists in the world? Many can take some share in this work. Will you? To what extent?

An **income of £4,000** would do the material work. If this could but be secured the day cannot be far distant when we shall see a fresh band of countless devoted Reformers rising up from the graves of the martyred heroes and going forth like the angels of God to carry the everlasting gospel not only to the utmost corners of the Chinese Empire but to the utmost ends of the earth. With the marvellous earnest of noble souls which God has given us in the last few years in China let us take courage and say "far greater things than these are now possible in the near future to those who have sufficient faith in God, in truth and in goodness."

But in the meantime it appears to many that the **interest of humanity** and even the **best interests of the Chinese Government** demand that the Foreign Powers shall insist that the Reign of Terror over good men, which still continues in China, should at once be stopped, and that measures be taken without delay for the introduction of modern education and for freer social intercourse on the part of Chinese higher authorities—especially the Chief Manchus—and foreigners generally, as probably the most effective means of removing the obstacles which have so long stood in the way of China's progress.

Would that this crisis in China may usher in a new era of "open door," "equal opportunity," peace and goodwill for undivided China and all the world.

33.—Subscriptions.

IN SHANGHAI.

Mr. & Mrs. Alford	...	...	...	...	Tls. 25.00
Messrs. C. S. Addis	...	...	...	...	25.00
C. Thorne	...	...	...	...	25.00
W. H. Poate	...	...	...	...	25.00
J. C. Bois	...	...	...	...	25.00
James L. Scott	...	...	...	...	25.00
W. V. Drummond	...	...	...	...	25.00
F. Anderson	...	...	...	...	10.00
Rev. J. Edkins, D.D.	...	...	...	...	10.00
					<hr/> Tls. 195.00 = \$259.11
Messrs. S. A. Hardoon	...	...	...	...	\$25.00
E. Shellim	...	...	...	...	10.00
D. M. Moses	...	...	...	...	10.00
C. J. Dudgeon	...	...	...	...	20.00
Joseph Welch	...	...	...	...	10.00
L. Rocher	...	...	...	...	10.00
James Buchanan	...	...	...	...	25.00
Sir Nicholas Hannen	...	...	...	...	10.00
Rev. W. Muirhead, D.D.	...	...	...	...	10.00
„ H. C. Hodges, M.A.	...	...	...	...	10.00
„ Joseph K. Hill	...	...	...	...	15.00
„ E. W. Burt...	...	...	...	...	10.00
„ F. Huberty James	...	...	...	...	5.00

* Omitted in above account :

The Right Rev. G. E. Moule, D.D., \$25.00.

* \$170.00

\$429.11

Carried forward...

\$429.11

Brought forward...

\$429.11

IN EUROPE AND AMERICA.

Christian Literature Society, Scotland:—

For General Purposes	£300	\$3,012.83
„ Establishing Depôts	20	200.85
„ Ladies' Branch Publications ...	47	491.71
„ General Purposes	183	1,914.55
„ Establishing Book Depôts	70	715.41
		<hr/> 6,335.35

Collected by Rev. T. Richard in 1897,
too late for insertion in last year's Report:

English Baptist Missionary Society ...	£100	0 0
London Missionary Society	100	0 0
Religious Tract Society Grant of Books value	100	0 0
W. R. Rickett, Esq., Treasurer, B.M.S. ...	100	0 0
E. Robinson, Esq., Bristol	100	0 0
J. R. Hill, Esq., York	50	0 0
Edwin C. Curtis, Esq., Neath	25	0 0
Mrs. Culross and Mrs. Compagnac & Friends	21	3 0
Miss Nicholson and Friends, Plymouth ...	20	13 8
Per "In Memoriam Aug. 2nd"	20	0 0
Edward Rawlings, Esq., London	15	5 0
Per Rayner Trust, Liverpool	10	0 0
Per Mrs. Harris, Calne	6	13 6
William McClintock, Esq., Raphoe, Ireland.	5	0 0
Mr. & Mrs. Hillier, Highgate	2	2 0
Per Collection, Highbury, Bristol	1	11 0
W. G. Rushbrook, Esq.	1	1 0
W. Sharp, Esq., Leeds	1	1 0
William Greig, Esq., Stratford, Lee	1	1 0
James Withers, Esq.	1	1 0
A Talley Friend	0	5 0
American Baptist Missionary Union \$500	100	0 0
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In 1898

Christian Missionary Society, U.S.A. ...	£25	14 4
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English Baptist Missionary Society, London		51 7 4 528.64
Mrs. M. D. Wightman, Charleston, U.S.A.		100 0 0 1,008.06
per Dr. Allen	\$10.00	20.42
E. C. Hill, Esq., Singapore Tls. 36.50		49.52
Per W. H. Denham Rouse, Esq., M.A., Rugby, England		£30 0 0 307.92
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		\$16,530.09

THE HISTORY OF THE UNITED STATES

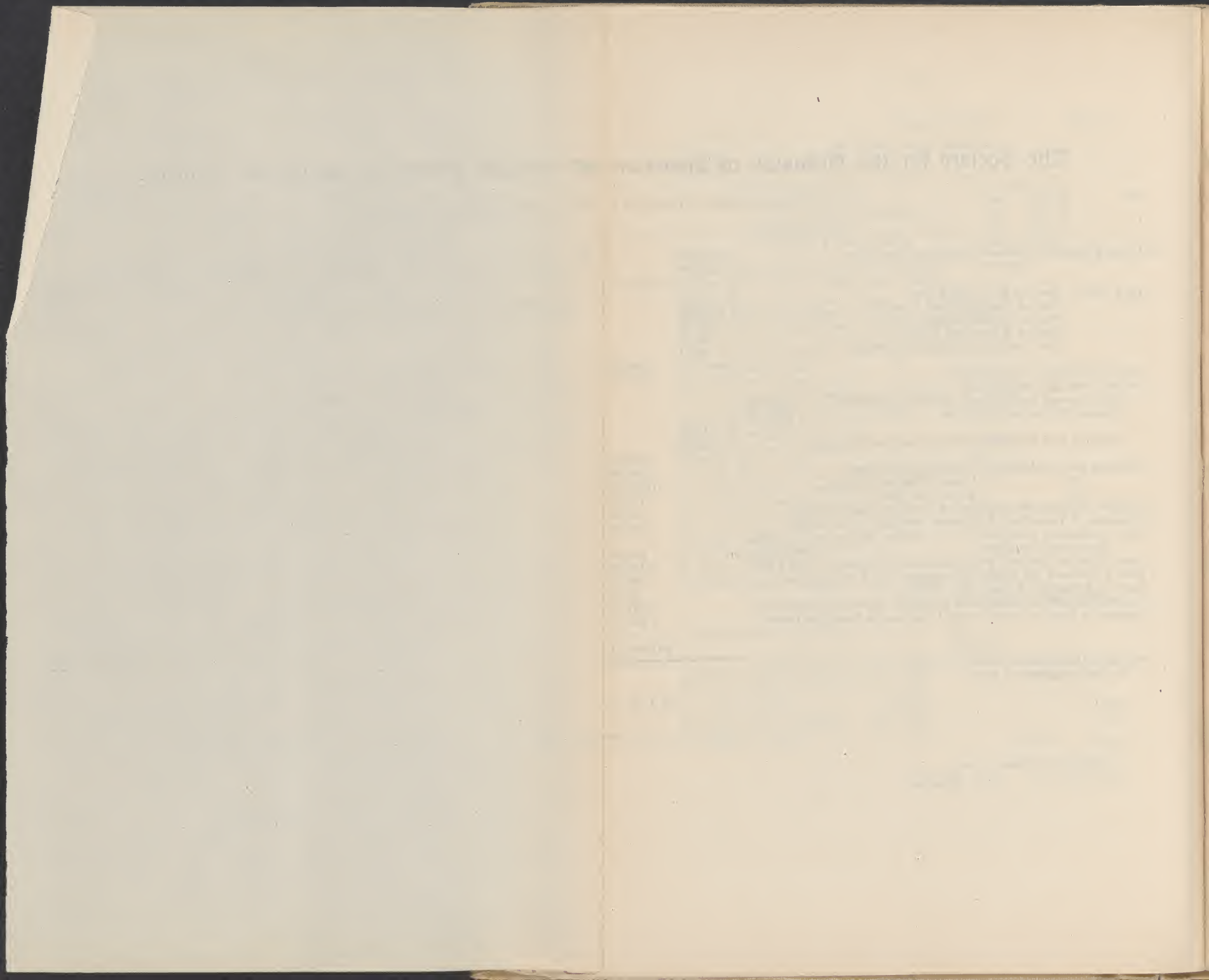
OF AMERICA

BY
JOHN F. JOYCE
OF THE
UNIVERSITY OF CHICAGO

VOLUME I
FROM THE
FINDING OF THE
AMERICAN CONTINENT
TO THE
DECLARATION OF
INDEPENDENCE

NEW YORK
THE CENTURY CO. PUBLISHERS

1906



The Society for the Diffusion of Christian and General Knowledge among the Chinese.

Dr.

IN ACCOUNT CURRENT WITH THE TREASURER.

Cr.

To Office Expenses: Chinese Writers for the Work	\$1,155.00		By Balance in Hongkong & Shanghai Bank at current account ...	\$4,085.00	
Stationery	163.88		Deposit in Hongkong & Shanghai Bank ... Tls. 1,702.45=	2,324.35	
		\$1,318.88			\$ 6,409.35
„ Book Store: Rent of Shop and Taxes	\$ 748.57		„ Subscriptions collected, as per List		16,530.09
Cost of Furniture and Fixtures... ..	1,098.31		„ Sales of Books on China-Japan War	\$ 1,397.63	
Wages of Chinese Staff	452.75		Do. other Books, Illustrations, etc... ..	12,488.60	
Cost of Water and Light	24.12				\$13,886.23
Fire Insurance Premium on Stock	83.11		Do. "Review of the Times"		3,950.29
		2,406.86	Do. "Missionary Review"	620.84	
„ Books provided for Book Store		1,207.11			18,457.36
„ Ladies' Branch Publications:—			„ Interest from Hongkong & Shanghai Bank... ..	\$204.37	
Printing and Publishing "Missionary Review" ...	\$610.76		Do. Debentures... .. Tls. 150.00=	198.67	
Chinese Writer for the Work	\$232.00				403.04
		\$ 842.76	„ Return on Fire Insurance Premium, per Hongkong Fire Ins. Co.		3.17
Printing and Publishing Books, Illustrations, etc....	530.93				
		1,373.69			
„ Printing and Publishing "Review of the Times"		3,292.69			
Do. Books, Illustrations, etc.		16,823.34			
Do. Report for 1897		116.00			
„ Freight, Boxes, Duty, Postage, Advertising and Circulars ...		559.81			
„ Expenses of Travelling in China to establish Book Depots... ..		414.22			
„ Rev. T. Richard, proportion of Travelling Expenses, in India, Europe and America	£82 7 10=	827.68			
„ Cost of Books, Electros, etc. purchased in England...£509 7 10=		5,116.89			
„ Rev. T. Richard for Books, Newspapers and Fire Insurance ...		207.77			
„ Loss on Exchange of Taels into Dollars		43.73			
„ Cost of Tls. 5,000 of Shanghai & Hongkew Wharf 6% Debentures*		6,911.19			
„ Balance of Cash at credit in the Hongkong & Shanghai Bank*...		1,183.15			
		\$41,803.01			\$41,803.01

* Most of this balance will be required to pay for the printing of books now in press.

E. & E. O.

SHANGHAI, 10th December, 1898.

Audited and found correct,
G. T. EDKINS.

JAMES BUCHANAN.

Hon. Treasurer.

APPENDIX A.

SOME PRINCIPLES OF THE REFORMERS IN 1897.

As to the policy of the reformers, so far as it is known, it is the publication of whatever is good for their country. In detail they define their attitude under the following 15 heads:—

“1. Exhort the people to do good.

“2. Teach the law of retribution. Whatsoever a man sows that shall he also reap.

“3. Teach Confucianism as a necessary thing. Originally it meant the “necessary” teaching. As food and culture necessitate agriculture and silk culture so moral culture made Confucianism necessary.

“4. Recognize the good in Taoism. Tao existed before heaven and earth, and is the invisible force behind all. Afterwards there arose the teaching about the pill of immortality, charms, etc., and the original idea was lost.

“5. Recognize the good in Buddhism. The meaning of Sakiamuni (Gotama) is one who is able to love. The common people use Buddhist forms at funerals and often offer Buddhist prayers, and many intelligent men are fond of discussing Buddhism. When it talks of a holy life, of the unseen, of removing the passions, etc., it is a good thing.

“6. Find out specifics in medicine. They are very desirable to be known instead of being lost at the death of those who know them.

“7. Recognize the scholar as one who labors with his mind—a producer. Collect his thoughts.

“8. Improve farming.

“8. Establish beneficent labor. In modern days millions are spent in great factories like Krupp’s, and more money is spent in devising how to kill men than in discovering how to keep them alive.

“10. Extend trade. To supply the needs of the country by the abundance of another is proper.

“11. Increase useful and fresh learning, especially that knowledge whereby the poor can be saved from their poverty.

“12. Study the laws of other nations.

“13. Learn all about the most important things in other countries.

“14. Print scientific books, maps, etc.

“15. Devise some speedy method for teaching the young.”

To those who know the former hostile attitude of Confucianists to all other religions and to all learning but Chinese learning, the various items mentioned above show a marvellous change for the better and the adoption of the juster principles which Christian literature has been laying down before them for many years.

APPENDIX B.

LIST OF BOOKS ORDERED BY THE EMPEROR.

1. Civilization, a Fruit of Christianity (5 vols.) by Rev. Dr. E. Faber.
2. Chinese Theories of Human Nature, "
3. The Story of Our Lord, Coloured Illustrations, "
4. The Story of King David, "
5. The Story of King Solomon, "
6. The Story of Esther, "
7. The Story of Daniel, "
8. The Story of Ruth, "
9. The Better Land, "
10. Natural Theology, by Rev. Alex. Williamson, D.D. "
11. The Life of Christ, "
12. Christian Girl's Classic, "
13. Life of Our Lord in Verse, "
14. What a Nation Needs, "
15. Bacon's Novum Organum, by Rev. W. Muirhead, D.D. "
16. Topical Index of the Bible, "
17. Communion with God, "
18. John Lees—A Story of Rescue at Sea, by Mrs. Muirhead. "
19. Illustrations of Christian Truth—The Witnesses,
by Rev. Young J. Allen, L.L.D. "
20. The Importance of International Intercourse, "
21. The Benefits of Machinery, by Rev. Joseph Edkins. "
22. Peep of Day, by Rev. William Burns. "
23. Madagascar Persecutions, by Mrs. Arnold Foster. "
24. Course of Christian Meditation, "
25. Mission Work in the South Seas, "
26. Benefits of Christianity, by Rev. Timothy Richard "
27. Four Great Questions of the Times, "
28. Modern Education in Seven Nations, "
29. Krummacher's Parables (Selections), "
30. Looking Backward (abridged), "
31. Outlines of History of 31 Nations, "

32. The Earth as a Planet. by Rev. Timothy Richard.
33. Relative Strength of Nations, "
34. Hope for the People (a sheet), "
35. Map of the World, showing Colonial Possessions, "
36. A Diagram of the Religions of the World, "
37. Sketch of the Christian Endeavour Society. "
38. Three Prefaces on the Importance of Western Learning.
39. Agricultural Chemistry, by Rev. W. Bentley.
40. Immortality,
41. Protestant Missionary Pioneers, by Rev. Timothy Richard.
42. Mackenzie's History of the 19th Century (8 vols.) "
43. Shantung Poverty; Causes and Remedy, by Rev. A. G. Jones.
44. Taxation, by Rev. F. L. H. Pott, B.D.
45. Essays for the Times. by Rev. Timothy Richard.
46. A Way to Save the World, "
- ✓ 47. Baba Padmanji, a Convert from Hinduism, an Indian
Autobiography, by Rev. Young J. Allen, LL.D.
48. St. Augustine, a Convert from Roman Paganism, "
49. The Rev. Imad-Ud-Din, D.D., a Convert from, "
Mohammedanism,
50. Grace before Meal (Illustrated Sheet, Chinese paper.)
51. Max Louis Rossvally, M.D., a Jewish Convert, "
52. Sathianadhan, a Convert from Brahminism, "
53. Joseph Neesima, Japanese Patriot and Christian, "
54. Old Daniel, a Remarkable Hindu Convert, "
55. Patriotism, True and False, "
56. Berthemey Convention, Official Documents.
57. Four Sermons by Mr. Moody, "
58. History of War between China and Japan, "
59. Papers on Reform, "
60. " by Rev. E. T. Williams
61. " " David Hill.
62. " " J. Ross, D.D.
63. " " T. Richard.
64. " " G. T. Candlin.
65. " " J. C. Ferguson.
66. " " Gilbert Reid.
67. The Life of Christ, " F. L. H. Pott, B.D.
68. On the Education of Mankind, " J. L. Rees, B.Sc.
69. Aids to Understand the Bible. Edited " A. Williamson, LL.D.
- ✓ 70. The Unity of Truth: Value of Truth
to the Individual Character, " Y. J. Allen, LL.D.
- ✓ 71. What has the English Government
done for India? " "
- ✓ 72. Family Prayers for Chinese Christians, " "

73. Counsels on Holiness, by Rev. James Sadler.
74. Importance of Education, by Dr. A. Williams.
- ✓ 75. What Christianity would do for the East, 2 vols., by Rev. Young J. Allen, LL.D.
- ✓ 76. Revenue and Expenditure of the Chinese Empire, by Consul-General George Jamieson, C.M.G.
- ✓ 77. Memorial on the Aims of Protestant Missionaries, by Conference Committee.
78. A Chinese Model-town, by a Native.
- ✓ 79. Imperial Edict (1891) to protect Christians.
80. English Law in China, by Consul-General George Jamieson, C.M.G.
81. Dredging and Improvements of Woosung and River, by Consul-General Max Goebel.
82. Productive and Non-Productive Labour, by Rev. T. Richard.
83. Progress of China's Neighbours, "
84. Eight Great European Emperors from Alexander to Napoleon, "
- ✓ 85. How the People of Ancient Europe became Christians by Rev. Young J. Allen, LL.D.
- ✓ 86. The Christian Experiences and Labours of three Hindu Women, "
- ✓ 87. Testimony of the First Converts among the Karens, "
- ✓ 88. How the English became Christians, "
89. The New Learning, by Rev. D. Z. Sheffield, D.D.

**All the above are the Publications of the
Diffusion Society.**

90. Universal History, by Rev. D. Z. Sheffield, D.D.
91. Astronomy, Hand-book, by J. Fryer, Esq., LL.D.
92. " Outlines, "
93. Chemistry, "
94. Electricity, "
95. Hygiene, "
96. Chemistry of Dr. Kerr, by Dr. Kerr.
97. Political Geography, by Rev. W. Muirhead, D.D.
98. Physical Geography, Outline, by J. Fryer, Esq., LL.D.
99. Political Geography, by Rev. L. D. Chapin.
100. " " Outline, by J. Fryer, Esq., LL.D.
101. Gateways of Knowledge, by Rev. W. Muirhead, D.D.
102. Political Economy, by Rev. W. A. P. Martin, LL.D.
103. Wheaton's International Law, "
104. History of Russia, by Rev. F. R. Galpin.

105. Pneumatics, Outlines, by J. Fryer, Esq. LL.D.
106. Mineralogy, " "
107. Dynamics, " "
108. Trigonometry, " "
109. Acoustics, " "
110. Arithmetic, " "
111. Mechanics, " "
112. Calculus, " "
113. Algebra, " "
114. Mensuration, " "
115. Acoustics, " "
116. Optics, " "
117. Drawing and Surveying Instruments, by J. Fryer, Esq., LL.D
118. Photography, Dry Plates,
119. History of England, by Rev. W. Muirhead, D.D.
120. " Russia.
121. Political Geography, by Rev. J. W. Davis, D.D.
122. The Red Cross Society,
123. Law of France (Code Napoleon.)
124. China and her Neighbours, by Rev. Young J. Allen, LL.D.
125. Commentary of Mark, by Rev. E. Faber, D.D.
126. " Luke, "
127. Western Schools and Examinations. "
128. Conic Sections, Outlines, by J. Fryer, Esq., LL.D.
129. Child's Prayer.

APPENDIX C.

"TRACTS FOR THE TIMES."

RECENTLY PUBLISHED CHINESE ESSAYS ON REFORM.

Reviewed by Rev. Ernest Box, London Missionary Society

"KING SHIH WÊN."

(皇朝經世文新編)

A few years ago the writer accompanied the Rev. Timothy Richard on a tour through Central Chêkiang. Travelling along the high road which crosses the famous Tientai mountains, an important trade route from the coast to Central and Western Chêkiang, our sedan-chair bearers halted on one occasion at one of the rest-houses provided for travellers. Whilst waiting here we met a Chinese scholar who was travelling the same road. He

was reading a book called *King Shih Wên* or (經世文) or *Tracts for the Times*. My friend had an interesting conversation with this scholar on the subjects dealt with in the book, and it was then for the first time I learned that these official documents contained many pernicious libels on foreigners and especially on Christians, and that they were largely responsible for the anti-foreign crusade which produced the famous Chou Han, and the resultant Yangtsze riots of 1891-92. This work the *King Shih Wên* is, as we learn from an essay by the Rev. Timothy Richard in the *Records of the Missionary Conference, 1890*, p. 407, a "collection of public documents on all State questions." It was first published in 1826 in 120 books and republished in Shanghai in 1889 with a Supplement bringing it up to date. "These books," wrote Mr. Richard, "are in the catalogue of the books for sale in the government book-shop of Tientsin, and probably in all the provinces." The character and baneful influence of the book are beyond question. It asserts "that the Christians' eyes are scooped out by the priest after death; that when these eyes are melted up with lead, eight per cent of the lead is turned to silver; that a pill is given which bewitches the convert." Other charges are brought against the foreigner so vile that a detailed mention of them is impossible. So much for the *King Shih Wên* issued as late as 1889. In February of the present year the "Reform Society of China" published in Shanghai a *New Collection of Tracts for the Times* (皇朝經世文新編). It is edited by 麥孟華 and contains an introduction by Liang Ch'i-ch'ao (梁啓超). Editor of *Chinese Progress*. The work consists of 20 volumes comprising 580 essays and documents. 160 of the essays are anonymous, the remaining 420 being the work of 135 different authors whose names are attached. Of these 135 authors 129 are represented by one or two essays each. The great bulk of the material is the work of six writers.

(1) 44 essays are from the pen of Liang Ch'i-ch'ao (梁啓超), the brilliant Editor of the first Reform paper in Peking, and as already mentioned the founder and Editor of *Chinese Progress*, the Reform paper now being published in Shanghai. It was he who was appointed by edict of the 2nd of July as Head of the Department for the Translation of Western Literature in Peking.

(2) 38 essays are contributed by Kang Yu-wei (康有爲), known as the Modern Sage of China, who at Prince Kung's death was appointed to be one of the Secretaries of the Tsung-li Yamên, and an adviser of the Emperor. His influence is already apparent in the new edict issued emphasising the necessity of effecting a radical change in the examination system of China.

(3) But especially interesting is the third selection, consisting of 31 essays from the pen of the Rev. Timothy Richard, the able and energetic Secretary of the "Christian Literature Society in China," more generally known in China as "The Diffusion Society." That a foreigner, and he a missionary, should be given so prominent a place in what is virtually an official publication, is surely unique in the annals of Chinese literature.

The other authors next in numerical order are:

(4) 28 essays by Huang Chun-hsien (黃遵憲), the Provincial Judge of Hunan;

(5) 25 by Hsüeh Fu-ch'êng (薛福成), late Chinese Ambassador to England; and

(6) 18 by Chên Chih (陳熾), Under-Secretary of the Cabinet in Peking.

Among the other contributors are Viceroys, Censors, Editors, etc. Five essays are by the Rev. Young J. Allen, D.D., Editor of the "Diffusion Society's" influential Review, the *Wan Kuoh Kung Pao*. It is also interesting to note that among the contributors is a Western lady (西女士滑稽).

There are two important points to be noted in this new work. First, the entire absence of the scurrilous libels on foreigners which appeared in the 1889 issue, and a changed attitude demonstrated by the fact that the pride of Chinese intellect does not now object to avail itself of the help of foreigners and missionaries in the advocacy of reform, and in the endeavour to bring about the regeneration of China.

The second point we would notice is a similar change of attitude which is herein apparent in relation to Christianity itself. The *King Shih Wên* of 1889 was characterised by a spirit of intense hostility to Christianity. The *King Shih Wên* of 1898 shows that this hostility has given place to a more intelligent and appreciative view of the Christian religion on the part of the leading Chinese thinkers of the day. An analysis of the various essays shows three distinct stages in the growth of a truer conception of the Christian religion. (1) The younger and less experienced writers compare Christianity with Confucianism, and suggest that the good influences of the latter have penetrated to Western lands, and are embodied in Christianity. (2) K'ang Yu-wei, the "modern sage," takes up the position that the superiority of Western over Chinese civilisation is due to the neglect in China of the true teachings of the ancient sages, and that a closer approximation to the purer truths of former times will do for China what Christian civilisation has done for the West. (3) A third and most advanced view is that represented

by the son of Governor T'an of Hupeh, who emphasises the fact that the *Christian doctrine of the "Immortality of the Soul,"* depending as it does on communion with God, is of vast importance in the construction of character.

[See List of Reformers, No. 6, par. 2.]

To those heroic men who have through long years of toil been preparing the soil and sowing the seed amid much that was discouraging, these signs of the near approach of China's *Renaissance* must be most gratifying.

The many readers of the *North-China Daily News* here and at home, will, we are sure heartily congratulate the Rev. Timothy Richard, and those others whose valuable services on behalf of the Chinese have received such splendid recognition from those who are the leaders of the best thought and action of the China of to-day.—*North-China Daily News*, July 23.

APPENDIX D.

NATIVE NEWSPAPERS.

By Rev. Ernest Box.

In February, 1895, the writer prepared a paper for the Shanghai Missionary Association on "Native Newspapers," which was afterwards published in the *Messenger*. Since then there has been a remarkable development of the Press in China, especially in Shanghai; Chinese newspapers and magazines now exercising an influence the importance of which it would be difficult to over estimate. If we may liken the effect of the Japan-Chinese War on China to severe electric shock, we may also speak of the Native Press as a telegraphic system conveying an electric current of new ideas throughout the length and breadth of the land. In view of the importance of this movement we have been urged to bring up to date available information on this subject and have it put on record as material for the future historian. A collection of native newspapers and magazines has been made and the following facts are based on a careful study of these.

When the last paper was written, in addition to the *Peking Gazette*, there were only eleven native newspapers, all of which were published in Hongkong or the treaty ports. Excluding Hongkong where five of these were published, there were in China Proper just half-a-dozen. Three of these, the *Shên-pao*, *Hup'ao*, and *Sinwên-pao* were issued in Shanghai, and one each in Canton, Foochow and Tientsin. There are now, four years later,

in Shanghai alone fifteen Chinese newspapers published regularly; twelve daily, one semi-weekly, two weekly and one every ten days. There are in addition at least another twenty native newspapers published in other parts of China. We have thus in all, as a minimum estimate, thirty-five native newspapers, almost all dailies, circulated regularly and extensively throughout China.

Turning to magazines and other periodicals we find that in February, 1895, there were only eight, all of which were published in connection with missionary work. Five of these were published in Shanghai, and one each in Peking, Nanking and Foochow. There are to-day no less than thirty-five publications of this class, of which over twenty-five are issued in Shanghai. The majority of these are published by the Chinese themselves, and almost all have as their object the enlightenment and reform of China. Some are devoted to special branches of study such as "Medicine," "Agriculture," "Mathematics," "General Science" and "Education;" others, about ten in number, are magazines either published by Missionary Societies, or in the interest of the Christian Church in China.

There are thus not less than seventy native newspapers and magazines now published and circulated in China, and their number is being added to almost every day. When these figures are compared with the eleven or twelve of 1895 it will at once be seen how great has been the development during the last four years. The influence of all these publications, circulated as they are so widely throughout the land, is becoming a factor which can no longer be ignored by those who are interested in studying the forces at work in the China of to-day. With a few exceptions these seventy publications are all healthy in tone, and liberal in tendency. The fact that there is so great a demand for such reading is, in itself, a sure and certain sign that the spirit of enquiry—the forerunner of progress—is abroad. There are two schools of thought in China already clearly recognised and defined. They are known as the 守舊黨 or Conservative Party, and the 維新黨 or Liberal, *i.e.*, Reform Party. It is noteworthy, that while there is not among these seventy publications one which advocates the views of the former party, all are in a greater or less degree preaching Reform.

There are a few papers published in Shanghai which should be exempted from the general commendation which has been passed on the "Native Press." They are circulated chiefly, though not exclusively, in Shanghai, and depend for their success on the skill which they display in pandering to the vicious tastes of a section, not small, we fear, of the native community. The title of one of these, *The Brothel Illustrated Paper*, indicates

sufficiently its own character and that of the rest of its class. Claiming as Shanghai does to be a "Model Settlement," our Municipal Authorities would do well to bring their powerful searchlight to bear on this class of newspaper, and to take such action as shall make it impossible for vicious literature to be printed and circulated in our midst. Their special attention is drawn to those papers which appear in the lists below marked with an asterisk.

1.—Newspapers.

(a) Published in Shanghai

申報 *Shên Pao*.—Started in 1872. Issued daily. Price, 10 cash. Office, Hankow Road. Most widely circulated of the native newspapers. Chinese news, good,—foreign fair. Policy Moderate Reform.

滬報 *Hu Pao*.—1880. Daily; 10 cash. Canton Road. Foreign news superior to above. Style and quality not equal to former years. Policy as above.

新聞報 *Sin Wân Pao*.—1892. Daily; 10 cash. Shantung Road. News up to date. Wide circulation. Policy same as above.

聖教新報 *Sung Chiao Sin Pao*.—1894. Weekly; 10 cash. Published by "Chinese Tract Society." Editor Dr. Mary Gale. Illustrated Christian newspaper. Shanghai Dialect. Chiefly Church news and religious articles.

七日報 *Ts'ih-jéh-Pao*.—"The Chinese Weekly News." 1895. 8 each. Kiangse Road. Editor Dr. Rev. Sz Tz-ping. Mandarin Dialect. Foreign, Chinese and Church news and articles on the same.

蘇報 *Su Pao*.—1896. Daily; 10 each. Honan Road. General News. Circulates chiefly in Soochow and district. Since the recent crisis in Peking this paper has boldly advocated Reform views, showing more fearlessness in its criticism than any of the other papers. This is probably due to the *Su Pao* having recently passed into the hands of a Hunanese.

***游戲報** *Yu-Shi-Pao*.—"Comic Paper."—1897. Daily; 7 cash. Foochow Road. Very little news. Consists mainly of questionable stories. Circulation chiefly local. A new and erratic element in native journalism was introduced, but a few days ago by the proprietors of this same paper in the publication of photographic reproductions of some of the most notorious members of the Foochow Road *demi-monde*, together with descriptive paragraphs the suggestive nature of which requires no comment.

We understand that the introduction of this new feature has procured for this journal a greatly increased circulation.

奇聞報 *Chi'-Wen-Pao. Rare News.*—1897. Daily; 8 cash. Shantung Road. Style and quality inferior to most of the daily newspapers.

***消閒報** *Siao-Hsien-Pao. To Pass the Time.*—1897. Daily. Published by the native lessees of the *Hupao* as a free supplement to their paper. Consists chiefly of questionable stories.

***趣報** *Ts'ü-Pao. Jollity.*—1898. Daily; 6 cash. Foochow Road. Circulation chiefly local. Type as above, perhaps the worst of this class.

***采風報** *Ts'ai-Feng-Pao. Selections from Life.*—1898. Daily; 4 cash. Hankow Road. Same class as above, but has a few items of news.

女學報 *Nü-Hsio-Pao. Chinese Girls' Progress.*—1898. Every 10th day; 3 cash. Mandarin dialect. Illustrated. Published at West Gate Road (nominally?) by a Committee of Chinese ladies in the interest of female education in China.

中外日報 *Chung Wai Jeh Pao. "Universal Gazette."*—1898. Daily; 10 cash. Nanking Road. The organ (hitherto) of the Reform Party. A few years since the Chinese Reform Society (強學會) started a paper in Peking and adopted the same title as the *Diffusion Society's Journal* 萬國公報 *Wan Kuo Kung Pao*. It consisted chiefly of articles taken from this Review, but in style it was almost a *fac-simile* of the *Peking Gazette*. After consultation with the Rev. Timothy Richard a new title was chosen, viz, the 中外紀聞 *Chung Wai Chi Wen*. Under this form it became virtually a new journal having original articles on reform and containing news, Chinese and foreign. In style also it was a distinct improvement on the first attempt. Its Editor was 梁啟超 *Liang Ch'i-ch'ao*. When the Reform Club was broken up this paper ceased to exist. The next step was the publishing of a journal in Shanghai called the 時務報 *Shih Wu Pao*, or *Chinese Progress*. This was issued every ten days at fifteen cents per copy. It was founded and edited by Liang Ch'i-chao and was the organ of K'ang Yu-wei and the Reform Party. In July 1898, in addition to this Review, a daily paper on the same lines was started having for its title 時務日報 or *The Daily Chinese Progress*. Both of these publications were edited in a brilliant manner, style and matter being first-class. When the Editor and K'ang Yu-wei, in obedience to a summons from the Emperor, went to Peking to assist in carrying out his projects for

reform, an edict was issued making these papers the official organs of the Chinese Government. Those, however, who were left in charge in Shanghai, and who had doubtless an interest in the concern, refused their sanction to this scheme. Adopting new names for these two papers, they made K'ang Yu-wei a present of the old ones, and left him to run the *Official Gazette* himself, but so far nothing has been done in this direction. The Daily and Review were published as the 中外日報 *Chung-wai-jêh Pao* or *Universal Gazette* and the 昌言報 *Ch'ang-yen Pao* or *Verax* respectively. When the recent proscription of the Reform Party became known there was at once apparent a change in the policy of these papers. The *Universal Gazette* referred to K'ang Yu-wei as a criminal, and those in responsibility evidently sought safety in trimming their sails, and steering a new course. Two, however, of the three editors in charge 汪康年 and 汪大鈞 have just (September 30th) publicly advertised that they no longer have any connection with the paper in question. Curiously enough the repudiation of responsibility is made to date back to 17th August, when the *Universal Gazette* issued its first number. In the same notice it was stated that the third editor, 曾敬貽, the adopted son of the late Marquis Ts'eng, was left in sole control. It is interesting to note that just at the time that the *Universal Gazette* changed its tone there appeared a new morning daily in the Mandarin dialect called the 白話報 *Pai Hua Pao*, which strongly advocates the views of the Reform Party. It is published at the *Yu Shi Pao* office, Foochow Road, at 5 cash per copy, and is also partially edited by 曾敬貽. It is too early to say what part these three papers will take in the conflict which has commenced between K'ang Yu-wei and his followers and the Conservative and Reactionary party. Conviction, moral courage, and self-sacrifice, are required to advocate a cause which has already claimed its martyrs, and will doubtless again do so. It should be noted here that the 晚報 *Wan Pao* or *Evening Newspaper*, started this year, is not now published, its place being taken by the recently-issued *Pai-hua-Pao*.

滙報 *Hui Pao* or *I-wen Lou et Revue Scientifique*. First copy published 17th August, 1898. Semi-weekly; eighteen cash. Edited by the Catholic Fathers. It is as its name signifies, the result of the union of the 益聞錄 *I-we-lu* and the 格致報 *Kê-chi Pao*, these two papers being no longer published separately. The *Hui Pao* is well edited. It has well-written illustrated articles on scientific subjects, and contains the latest political news and information, as well as local Catholic Church news.

In addition to these fifteen newspapers now being issued from the Shanghai Press, quite a number of others have made their appearance but have died in infancy.

(a) Newspapers published elsewhere in China.

The following list is we fear an incomplete one, but from so wide an area information is not easily obtained. A few papers published in Hongkong and Singapore are included as they are largely circulated in South China and in other ways also influence this country.

京報 *China. Peking Gazette.* The oldest newspaper in the world. Dates back nearly 1,000 years. "A Record of Official decrees, etc., compiled from papers presented before the Grand Council" Every morning these are placarded upon boards in a court of the palace. Certain persons are permitted to print copies of these, which are circulated throughout the Empire as the *Peking Gazette*. The *N.-C. Daily News* gives translations of the most important of these papers, and publishes them afterward in yearly volumes.

叻報 *Leh Pao* and **星報** *Sing Pao* published in Singapore.

香港華字日報 *Hongkong Hua Tze Jeh Pao.* Hongkong. There are three or four other Hongkong papers, names not to hand.

廣報 *Kuang Pao.* **循環報**, *Hsün Huan Pao* and **南紀日報** *Nan Chi Yeh Pao.* Canton. There are three other newspapers published in Canton, making a total of six.

福報 *Fu Pao.* Foochow.

閩省會報 *Ming Sheng Hui Pao.* Foochow. Christian paper published in connection with the American Methodist Mission.

杭報 *Hang Pao.*

漢報 *Han Pao.*

山東時報 *Shantung Shih Pao* Têngchow. Started 1896 Editor, Rev. W. M. Hayes. Circulated in Shantung, Chihli and Manchuria. One-half devoted to news and editorials, one-half to church news and religious articles.

直報 *Chih Pao.* Tientsin. Formerly edited by Rev. Timothy Richard.

國聞報 *Kuo Wen Pao.* Tientsin.

II. Magazines and Reviews.

(a) Published in Shanghai.

月報 *Yueh Pao.* "The Child's Paper." 1864. Thirteen cents per annum. Illustrated Monthly. Chinese Tract Society. Editor, Dr. Farnham. Religious articles intended for the young.

畫圖新報 *Hua-T'u-Sin-Pao*. "*The Chinese Illustrated News*."—1879. Twenty-five cents per annum. Illustrated Monthly. Chinese Tract Society. Editor, Dr. Farnham.

St. John's Echo.—1889. \$1 per annum. An admirable College Magazine in English, published every other month by the Chinese students of St. John's College, Shanghai. The only paper of its kind in China.

萬國公報 *Wan Kuo Kung Pao*. "*Review of the Times*."—1888. Monthly. \$1.25 per annum. Published by the Diffusion Society. Edited by Rev. Timothy Richard. No paper has done more for the cause of reform in China than this Review. Its circulation is rapidly increasing, especially amongst officials and scholars.

中西教會報 *Chung Sai Chao Hui Pao*. "*Missionary Review*."—1891. Monthly. \$1 per annum. Publishers as above, Editor, Rev. E. T. Williams, M.A. Essays, ethical and religious. Educational department, general and religious news.

點石齋畫報 *Tien Shih Chai Hua Pao*. Chinese Illustrated paper published by a firm of Lithographers in the Nanking Road. 1884. Every ten days. Fifty cash per copy. Some of the pictures are well executed, but the tone of the paper is for the most part decidedly vulgar, sometimes positively indecent.

知新報 *Chih Sin Pao*. "*The Reformer, China*."—1897. Every ten days. \$4. per annum. News, Foreign and Chinese Articles bearing on reform in China.

富強報 *Fu Ch'iang Pao*. *Rich and Powerful*.—1897. Foochow Road. Every five days. 7 cents per copy. Edicts, articles on reform, notes on foreign news, etc.

東亞報 *Tung-ya-pao* (sub. title as printed) *British Eastern Asia News*. 1898. Every ten days. \$4. per annum. Published by the Shanghai Pro-Asian Society, the members of which are (or were) leading local Chinese and Japanese. The Society we learn has collapsed and this paper may therefore cease to be issued.

* **青樓畫報** *T'ing-lou-hua-pao* *Brothel Illustrated Paper*. 1897. Monthly. Fifty cash. Foochow Road, adjoining Central Police Station. Comment is superfluous.

* **飛雲館畫報** *F'ei-yun-kuan-hua-pao*. Illustrated paper. Class as about. 1898. Every 10 days. 60 cash. Sinza Road. 泥城橋.

萃報 *Ts'uipao*, 1897. Weekly. 16 cents. Park Road. Edicts, official documents and articles taken from various journals.

算學報 *Suan-hsio-pao. Journal of Mathematics.* 1897. Monthly. \$2 per annum. Illustrated with numerous diagrams.

新學報 *Hsin-hsioh-pao. Journal of New Learning.* 1897. Semi-monthly. \$2.40 per annum. North Szechuen Road. Articles on mathematics, the principles of government, medical treatment and the Western sciences.

訓蒙捷報 *Hsun-mung-tsih-pao. The Teacher's Assistant.* Short and easy method for teaching the young. An introduction to the sciences. 1897. Monthly. 8 cents. Sinza.

農學報 *Nung Hsio Pao. Journal of Agriculture.* Published by the local Chinese Agricultural Society. Monthly. \$3.00 per annum. Illustrated. 1897.

宗古教會錄 *Tsung Kow Chiao Hui Lu (Reverence-the-Ancient Church Records).* *The Anglican Church Record.* A Quarterly magazine issued by the Anglican Church in China and Corea. 1898. Fifteen cents per copy.

譯書公會報 *Yih Shu Kung Hui Pao. Journal of the Society for Triangulating (Western) Tools.* 1898. Chiefly translations from foreign newspapers. Close to the Chinese Polytechnic.

蒙學報 *Mun Hsio Pao. The Educator.* 1898. Every 10 days. \$4 per annum. Shantung Road. Articles on various scientific subjects for the help of the Chinese Teachers wishing to introduce Western Learning.

醫學報 *I Hsio Pao. Journal of Medical Science.* 1898. Monthly. \$5 per annum. Sinza. Articles of Chinese and Western medical treatment.

工商學報 *Kung Shang Hsio Pao. Journal of Trade and Commerce.* 1898. Weekly. Shantung Road. Fifteen cents. Articles dealing with Commerce. Market prices, etc.

求我報 *Ch'iu Ngô Pao, "Enquire of Me" Magazine.* Child's Educator. 1898. Fortnightly. Six cents per copy. Close to the Polytechnic. An easy method of teaching Chinese characters. Also of use as an illustrated Chinese reading-book.

昌言報 *Ch'ang Yen Pao. Verax.* As noted above this Review is the successor to *Chinese Progress* which ceased in August, 1898. Every ten days. Four dollars per annum. *Chinese Progress* office, Nanking Road. Perhaps the best known and most widely read of all the Reviews. Mostly articles, translated from the Western sources, dealing with Reform.

(b) Magazines published elsewhere in China.

華北月報 *Hun Pi Yueh Pao. North-China Church News.* North-China Tract Society. 1890. Peking. Monthly. Thirty cents per annum. General news, Church news, religious and other articles.

集成報 *Tsih Chéng Pao. Public Opinion.* A Chinese Radical Paper. Trenchant articles on Reform and translations from foreign papers. 1897. Every ten days. Four dollars and fifty cents per annum. Published in Macao.

國聞彙編 *Kuo Wén Wei Pien. "The Light Seeker."* Record of Political News. 1897. Tientsin. Every ten days. \$4.50 per annum.

湘學新報 *Siang Hsio Sin Pao. Hunan Journal of New Learning.* 1897. Every ten days. 100 cash per copy. Ch'ang-sha, Hunan.

湘報 *Siang Pao. The Hunan Journal.* 1898. Semi-monthly, 10 cents per copy. (Reported as having collapsed.)

渝報 *Yü Pao. Chungking Journal.* 1898. Published in Chungking every ten days. 13 cents per copy. An excellent paper containing edicts, foreign and Chinese news. Articles original and translated, political and scientific. Market prices, etc.

無錫白話報 *Wu Sih Pai-hua Pao. Wusih Vernacular Newspaper.* 1898. Every five days. Six cents per copy. Published in Wusih, in the mandarin dialect. Chiefly articles on Reform translated and original.

嶺學報 *Ling Hsio Pao. Chinese Student's Review.* 1898. Every ten days. \$4 per annum. Published by a society in Canton. Articles original and translated bearing on Reform.

關東會報 *Kuan Tung Hui Pao. Manchurian Church News.* Published by the Presbyterian Mission, Manchuria. Chinese and foreign news, Church news, articles religious and general.

Any additions to or corrections of these lists would be gladly made use of if sent to the writer, care of London Mission, Shanghai.

APPENDIX E.

The Shanghai *Daily News* on the relation of our work to Reform. November 15th, 1898.

THE PITY OF IT!

The more we hear and read of what has happened in Peking, and its effect on the provinces, during the last few months, the more we feel the pity of it. For fifty years the foreigners who have best known China and its wants, and who have hoped, as it seemed to them often against hope, that China would shake off her old fetters and become renewed as Japan has been, have been urging reform, the purification of her administration, the adoption of Western science and Western mechanical arts. This year an actual miracle occurred in Peking. The young Emperor, whom we all believed to be a mere puppet, bred in the harem, and studiously kept in ignorance, the passive instrument of his strong-minded aunt, suddenly showed himself an intelligent man, fit to be a ruler, conscious of the humiliation his country experienced at the hands of Japan, and anxious to render such a humiliation impossible again by the adoption of reforms of all kinds. He read translations of foreign books, gathered round him a band of young reformers, and issued decree after decree, not one of them, as we have shown before, impracticable, all of them promising, if carried out, to be of real advantage to the Empire.

Ever since the war with Japan the *Society for the Diffusion of Christian and General Knowledge among the Chinese* and other similar agencies, including the foreign Press in China, whose articles are constantly translated for the high provincial officials, and the vernacular papers published at the ports, have been pouring light into the dark places in China, and making the educated classes in China understand why Japan beat her so easily, and why the most populous empire in the world with the oldest civilisation, had become one of the weakest and the least considered. There were only slight indications here and there that these books and articles were being appreciated. It was only when the Emperor was converted that we learnt to our astonishment that all this writing and teaching had not been in vain. They had prepared the people for the Emperor's conversion, and when his reforming decrees were published they fell on congenial soil. Everywhere, from the remotest provinces, even from hotbeds of conservatism like Hunan, came the news that the educated men were readily accepting the new departure; schools and colleges were being opened in all directions; the men who had been most hostile to the missionaries were now coming to them for assistance and advice; and the scholars who might have been expected to be most recalcitrant, readily addressed themselves to the new subjects of examination.

This was another miracle, but there is yet a third to chronicle, and that is that six young men should have been found in Peking like the six young reformers murdered by the relentless old lady whose birthday Shanghai Society is expected within the next few days to commemorate by dancing at the Taotai's. Willingly these men accepted martyrdom for reform. We have despaired of China often; but no country is to be despaired of which still produces men like these. "The blood of the martyrs is the seed of the Church," and the blood of these six young men will be the seed of the new China. Their names should be remembered, for they will one day be held in high honour in China; they are Yang Shen-hsiu (a Censor), Kang Kuang-jên (a younger brother of Kang Yü-wei), Tan Tze-tung (son of the ex-Governor of Hupeh), Lin Hsiô (a Hanlin), Yang Jui (a Hanlin), and Liu Kuang-ti (also a Hanlin). These were not mere unattached scholars, looking about for a livelihood and grasping at the new doctrine as a lucky chance, but all, with the exception of Kang, men of high official rank in responsible positions. It is confidently stated, but we hope the statement cannot be proved, that greater activity on the part of the Foreign Legations might have saved their lives.

The pity of it is that the Foreign Legations, which ought to have jumped at the opportunity, give no assistance whatever to the Emperor and his reforming friends. It is actually stated that the British Legation, for instance, had no inkling of what was going on until the *coup d'état* took place, that the British Minister had never even heard Kang Yü-wei's name until after his escape. The finest opportunity a British Minister at Peking ever had was lost by the apathy of his staff, which had never found out what was going on in the Palace, though it was well known in Tientsin and in Shanghai. Now attempts are made to cover up the inaction of the Foreign Legations by pooh-poohing the Reformers. They were visionaries, their schemes were impossible, the Emperor would have ruined the country, the Empress Dowager is the only person with a head in the Palace, and she interfered in time to save the situation! These are the excuses by which men who know they have made a mistake try to quiet their consciences.

History is philosophy teaching by example. The Diplomatic Body in Peking must know the history of Japan in the last thirty years, but the example of Japan seems not to have taught them anything. There was no reform recommended by Kang Yü-wei to the Emperor wider than the reforms carried out in Japan by Ito and Inouye, and Ito was there in Peking at the time of the *coup d'état* to remind the foreigners there of this. Even if the Emperor had ordered the abolition of the *queue* (originally a

badge of servitude) and the adoption of Western costume, that was not a more startling reform than the abolition of the wearing of swords which was so promptly carried out in Japan. "Think of Li Hung-chang in a reach-me-down coat and a bowler hat," says the Peking wit, and with this sneer waves aside reform and applauds the Empress Dowager's vigorous conservatism, and looks on with cynical indifference while the young Emperor's doom is slowly worked out! No one ever expected that this dynasty could produce a man so worthy to rule, nor will it ever produce another! Yet he seems to have found no one to help him among the foreign officials in Peking. Reform has no real interest for them. The pity of it!!

APPENDIX F.

TESTIMONIES FROM FELLOW MISSIONARIES.

1.—Rev. R. I. Davidson, the Senior Missionary of the **Friends' Mission, Chungking, in Szechuen**, Western China, writes:—

The present aspects of events in China, and even in this far west centre, seem proof that you had far more insight into the probable development of work in this land than many gave you credit for, and now the change in Public Examinations has caused such an **unprecedented demand for Foreign learning**, one is interested, though not surprised, to find your name quoted continually by the natives as an authority and example of what efforts are now required. I am frequently asked by native gentlemen here whether I know you and your writings.

Our Consul here has also urged missionaries to unite in opening a College for teaching Western sciences and languages, but arrangements are not sufficiently matured yet to speak positively of what may be attempted.

But my chief object in writing to you is to ask one or two questions if I may; and to say that there is **no Depot in this city for the sale of the books which you publish and that there is a great demand for them**. If your Society would care to entrust a stock to us on sale, we would gladly undertake to keep a Depot, but we have no funds available for purchase of a stock in advance.

2.—Rev. H. Olin Cady, **American Methodist Episcopal Mission**, Chengtu, capital of **Szechuen** province, writes to us:—

I am now trying to make arrangements for a depot at Chengtu. Some scholars in Tzeyang county have asked me to open a

book-store there. We have lately opened a preaching-place at Chienchow and without any difficulty, for they understood we would have good books on sale. Last year we opened Tsichow and the same influence—Books—made the path clear and we now have a prosperous work there.

3.—Rev. F. M. Chapin, Business-agent of the **American Board Mission at Tientsin,** North-China, writes:—

I may say by way of introduction that I am the business agent of three missionary societies including the American Board and that some missionaries, particularly Rev. A. H. Smith and Dr. Porter, have asked to have some arrangement made whereby they could buy books without the delay of sending to Shanghai. Hence **my offer to be the agent for these three missions,** to receive and sell your publications. If you accept the offer, I would suggest that a goodly number of the best selling works be sent to me. I will notify the missionaries, make the sales and return money received from sales semi-annually. In this way there would be a saving of time to your Society, since the gentleman in charge would make one shipment where he would otherwise make twenty. You would also sell many more, for the number of people coming and going through this office in six months is not small. On the other hand we should hope to get the books when we want them, and at a less price.

4.—Rev. William N. Brewster, American Methodist Episcopal Mission, Hinghua, Fookien province, writes:—

We have been watching your work for the past few years with great interest. The "*Tracts for the Times*," in which you have so large a share and the great change in that important semi-Imperial [?] publication is a **great triumph for the cause we all represent.** Has your Society an Annual Report or pamphlet giving your constitution and rules? The *Diffusion Society* is a needed one and is doing its work well.

* * * * *

We desire to start a reading-room with all the leading books and periodicals, also to start a book-depository, placing on sale all the scientific books and ethical, also wholly Christian books of general interest.

We desire to open a dépôt for your books here in Hing-hua city, according to the terms of your printed rules. Please send us a shipment as soon as you can that we may get them on sale. We are having many calls for books and we hope to do much good by such a dépôt; we shall also open a branch establishment at Sing-in, the other county-town of this Prefecture.

5.—Rev. James Sadler, of the London Mission, Amoy, writes:—

Dear Mr. Richard,

Some of us have been thinking that a **strong case might be made** out for the *Diffusion Society* in connection with Reading Rooms, and Lending Libraries for all China.

We should like to make known this need. Have you any facts or statements to hand to us that might be utilised?

It occurred to me that it might be argued:

1. This means is ready. Books are at hand and new ones ever being prepared.

2. Such a means of good could be spread most widely, without limit.

3. By this means the aversion to foreigners is lost sight of, *i.e.*, the book can tell its tale without the presence of the stranger as in preaching.

4. In some cases there is great preparedness: thus I have heard at Changchow of officials desiring such opportunities.

5. The *Diffusion Society* can be aided in providing Books, Reading Rooms and Lending Libraries; also in employing agents to oversee agencies.

6. Missionaries may be expected to give voluntary aid and superintendence. These are very rough notes, but if they lead to the finding of something better they will be of service. **I do not write on my own account only. There are others prepared to work** in England and perhaps at the 1900 Conference in New York. But a clear and strong statement is the first need. Trust you may aid us in this.

6.—Rev. J. Macgowan, of the London Mission, Amoy, writes:—

My dear Mr. Richard,

I am anxious to know whether you desire to **open a depot** for the sale of your books in Amoy. Some **influential Chinese are anxious to have such a place**, and I think the thing could be run with advantage. Their idea was that Amoy would be a centre from which the Fu cities of Changchow and Chinchew could be supplied, and special efforts made during the triennial examinations held in the two places. Some of us here, both foreigners and Chinese, would give our services to help to make it a success.

7.—Rev. A. Kollecker, of the Berlin Mission, Canton, writes :—

Dear Mr. Richard,

When I saw you in Canton, I told of a forward movement amongst the Chinese here. The Chinese friends succeeded in establishing a daily and a ten-days' newspaper. They asked me to send you some as specimens which I am very glad to do. These newspapers are not written from a Christian standpoint, but are very friendly to us and our purposes. The editor and translator is a Christian. You will be very glad to know that God is blessing our work in the north of this province on the border of Kiangsi. One missionary there has this year baptised 100 persons. More than 100 others are preparing for baptism. Three young men, who already have obtained the first degree, enter his class to prepare to become Evangelists.

8.—Bishop W. X. Ninde, D.D., LL.D., Methodist Episcopal Church, Detroit, U. S. A., writes :—

Dear Dr. Richard,

* * * * *

I wish you might have seen my colleague, Bishop Fowler. He is a most able and devoted friend and advocate of missions in China and would especially appreciate the work you have especially in hand. He was formerly one of our Missionary Secretaries. I will do all in my power to further the objects of the Society of which you are so able an exponent. I believe our Mission Board could make **no wiser appropriation** than to grant \$500 [annually] to your Society. You can confide always in my warm sympathy and ready co-operation.

9.—Rev. S. L. Baldwin, Recording Secretary of the Methodist Episcopal Church, New York, writes :—

My feeling was that **no more important work can be done** for China at present than that in which you are engaged.

APPENDIX G.

In the Native Paper *Supao*, for October 16th, there appeared the following, showing in a very remarkable manner the change of attitude of the Mandarin class towards the Missionaries. This is from a Prefect in the provincial capital of Shantung, where American Missionaries are at work.

* * * * *

The peace with Japan was the beginning of reform in all directions. **These reforms are owing to the brave exertions of the Missionaries.** For whoever heard of any before memorializing the government to reform [change its methods.] But now we only read in the *Peking Gazette* of recommending able men and the presentation of reform books, but we have not heard of their going to the root of things and the Emperor asking to see these foreign authors. Is this not a great lack? There is Dr. Martin, a famous American scholar, who has been a professor to the Chinese for many years and of great service. Our Emperor has conferred rank on him and made him President of the University in Peking, and got a good man. But there is Dr. Allen, Mr. Reid, Mr. Richard and Dr. Faber, who have been in China many years, and who have written books not inferior in importance to those of Dr. Martin; how is it that those near the Emperor have not yet recommended these? If called to go to Peking to assist in reform they would at once take the steamers northwards in the hope of uniting all the good men of all religions and of ending war for ever. There is too Mr. Tsai [the Chinese writer of the *Diffusion Society*.] He is the Chu-foo-tsz and the Ching-foo-tsz of our age and most of the [late] foreign books he has assisted in their translation, and he has not been recommended. So is this also not a great lack? I am only an expectant official in Shantung and have no power to memorialize the Throne nor is it my duty to report on matters, but I cannot help making a suggestion.

APPENDIX H.

THE ELEVENTH ANNUAL MEETING of the subscribers and friends of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held at the Royal Asiatic Society's Rooms, Museum Road, on Thursday, December 22nd, Mr. Byron Brenan, C.M.G., H.B.M.'s Consul-General, presiding. Amongst those present were Mr. C. Thorne (vice-president), Mr. James Buchanan (hon. treasurer), the Rev. Timothy Richard and the Rev. Paul Kranz (hon. secretaries), the Rt. Rev. Bishop Cranston, the Rev. Dr. J. Edkins, the Rev. Dr. W. Muirhead, the Rev. E. T. Williams, the Rev. F. L. H. Pott, Mr. Tsêng, Dr. Barchet, Mr. S. F. Mayers, Mr. W. Ker, the Rev. W. Stevenson, the Rev. W. Bentley, Mr. C. S. Addis, the Rev. Dr. Hendry, the Rev. J. C. Ferguson, Mr. E. R. Lyman, Mr. J. P. Donovan, Mr. John Buchanan, the Rev. H. C. Hodges, and others.

The Rev. J. C. Ferguson, President of the Nanyang College, opened the proceedings with prayer.

The Chairman, who was cordially received, said:—In moving the adoption of the Report and Accounts, which are in your hands, I would specially call attention to the unusually interesting contents of that Report. This Society is closely associated with the work of reform in China, and this Report puts before you in a very clear manner the present position of affairs. The year 1898, or more properly the 24th year of Kuang Hsü, will be known in history as the year when China woke from her long sleep, and boldly turned to the West for guidance and instruction. In preparing the Chinese mind for this momentous change, this society may take the credit of having played an important part; and the patient and persistent efforts of the eleven years during which it has existed are now seen to be meeting with a reward that the most sanguine of its promoters would not have ventured to expect. Time was when the complacent Chinese thought they had nothing to learn from us. Their stock of knowledge was so abundant that they possessed not only sufficient for themselves but they were ready to impart some to others. But now they have come to realise the truth of the words of Confucius, "*Pu chih wei pu chih, shih chih yeh.*" "When you do not know a thing, then allow that you do not know it; this is knowledge." Such was the teaching of the wise old Master. Those of us who have intercourse with the better and more intelligent class of Chinese cannot help noticing what a change has come over the minds of the people. The unworthy position which China, as a power, occupies in the family of nations is now admitted by her thinking men. Some lay the blame in this quarter, some in that,

many are the suggestions made for raising her to a higher eminence, and not a few of these are doubtless anything but practical, but the encouraging fact remains that there is a widely-spread discontent with the existing state of things and a general determination that old methods must give way to new. The Report notes with regret that the progressive movement has received a check. The crest of every advancing wave breaks, and there is momentary receding of the waters; but the flowing tide still presses steadily on, and its advance is certain and irresistible. There never was a great movement which made for the progress of a nation but it has claimed its victims. The noblest are they who fall in the first onslaught, and over whose lifeless forms the main body marches on to victory. The movement has begun, and China is unmistakably awakening from her lethargy. This Society, if it ceased to exist this very day, would have already done a great work; but its task is not yet accomplished. Now that it sees China moving, it owes it to itself to use its utmost efforts to assist the people to move in the right direction. I do not see how this can be done better than by continuing the publication and dissemination of such useful works as will enable the guiding spirits of the New China to profit by the experience of other nations. The Chinese people have now acquired a desire to know what is going on; the remarkable growth of the Vernacular Press is a striking proof of this. Some of the articles which appear, and which are the spontaneous production of the Chinese mind, are as well thought out and as replete with sound sense as the articles which may be read in serious foreign papers. All who converse with Chinese must notice how much intelligent interest they evince in what is passing in other countries as well as in their own. We have now many thousands of eager readers and listeners; let us then do our utmost to satisfy their craving with useful literature and valuable information which will permeate through them to the millions we cannot hope to reach more directly. But all this requires funds, and a glance at the Statement of Accounts before you shows how limited are the resources of the Society. If these were multiplied tenfold the money could be well spent. There is a saying that "every bullet has its billet." In the war which this useful society is carrying on against the ignorance and superstition that retard the progress of China, it may with greater truth be said that every dollar has its billet, and a billet which, instead of taking life, will bestow it. Philanthropic persons and benevolent societies are always found ready to give money to assist the victims of a great calamity. How many thousands of pounds have been spent in relieving men and women fighting against flood or famine—in merely prolonging for a short time the lives of miserable persons to whom even death must appear less gloomy than life. Men are more touched by present than by prospective distress; but I am convinced that the donation of the earnest, as distinguished

from the emotional, philanthropist, could not be better applied than in furthering the work of this society, whose aim is to bestow on the Chinese that knowledge, which, amongst other good results, would enable them to successfully meet and counteract the frequent calamities with which this country is afflicted. As a means of appealing to those who wish well to China I throw out the suggestion that a large number of the interesting Report which is now before you should be sent for distribution in England and America.

In conclusion I beg to propose that the Report and Accounts be adopted.

Mr. C. Thorne seconded with very great pleasure the resolution so ably brought before them by his esteemed friend Mr. Brennan. He had pointed out to them what a great work their Society had been trying to do and when they got the report in their hands they would learn what a large amount of hard work had been done and was still being done by the Society (hear, hear). The Society was founded eleven years ago with the view of reaching that most difficult of all classes, the mandarins, the learned and leading men in whose hands God in his Providence had placed the welfare of a fourth of the human race. The speaker proceeded to refer at some length to the various paragraphs in the report from which we made copious extracts in a recent issue and in conclusion eulogised the admirable work done by their secretary, the Rev. Timothy Richard, whom he described at the backbone of the movement.

The Rev. Dr. Muirhead in supporting, alluded to the Report as a solid and substantial account of a work that called for their very great interest and admiration. In regard to reform generally they were compelled to admit that it had received a check, but this they hoped was only temporary. Very valuable information was contained in the report, information of a kind perhaps not obtainable elsewhere, and he was pleased that morning to see in the *Daily News* extracts from it. The editor expressed his high appreciation of what that Report contained and he thought it would be of very great service not only to the foreign community of China, but it was very desirable that the information now supplied should be given out for the instruction of people at home. We had been in a very great state of uncertainty as to the actual condition of things and however much the local papers may have dwelt upon it, they felt that the report, as written by their esteemed friend Mr. Richard, was invaluable and would do very great service amongst people at home who were really ignorant about the real state of things, but yet were concerned about China and wanted to know the truth not only about reform, but about the revolution also. Full particulars of both were given in the Report. The object of the Society was to diffuse useful information such as China specially stood in need of, and to rescue the people from the state of ignorance and error in the midst of which they had so long lain. It was marvellous the amount of work which had been done during the short existence of the Society, and

the variety of books that had been published and the valuable information contained in them. They could not but be impressed with the thought that the literature that had been published at the instance of the Society was in the main just what the Chinese most required, and but for it China would be in a very different state from what it was now (hear, hear). They had furnished the means for enlightening and instructing, not simply the common people, but the so-called educated classes, and it was gratifying to know that it was widely appreciated. Their esteemed secretary was most devoted to his work and the position of the Society was attained in no small degree as the result of his labours, and no better man than Mr. Richard could have been chosen to follow in the steps of the worthy founder of the Society (hear, hear). It was wonderful the amount of work he had accomplished, and he was entitled to the best thanks of the members. They were also obliged to Mr. Buchanan for the active part and honorary part he had taken in relation to the treasurership. He has spent a very great amount of labour and time in looking after the accounts of the Society, and the present seemed to him a very suitable occasion for expressing their acknowledgments, as also to Mr. George Edkins for the great assistance he had rendered by showing the Chinese manager how to keep his accounts. He trusted that many would come forward and do whatever they could to make the Society one of the great factors of reform in China in the best and highest sense of the word. (hear, hear).

The Chairman then put the resolution to the meeting and it was carried unanimously.

The Right Reverend Bishop Cranston, Methodist Episcopal Mission, U.S.A., next submitted the following resolution:—

“That we sincerely thank the supporters of our Society in Europe and America as well as those in China, for their interest and help; and that considering the crisis in China now and the important service rendered by our Society to the cause of progress in general, and to the cause of Christian Missions in particular, throughout the Empire, we commend the work of the Society more than ever to the heartiest support of all Christian philanthropists and well-wishers of China.”

In doing so he expressed the pleasure he had at being present and being permitted to take a part in the proceedings. He was in Asia for a matter of twenty months or so by the appointment of his Church, who had Christian work to do in China as well as Japan and Corea and other parts of the world, not as a sect, but as a body of Christians interested in the progress of the Kingdom of Christ. Somebody had to be responsible for these great undertakings and it was a great pleasure to him to hear of the unity which existed amongst them on behalf of progress and reform.

He believed in the importance of ideas. The *Magna Charta* was obtained because of the liberal ideas which had preceded it. The marvellous development and expansion of the United States was the result of a cargo that was not to be found in the manifest of the *Mayflower*. Nevertheless it was the ideas there that bore the wonderful fruit later on. This Society is occupied with sowing the highest ideas of the world in the minds of the Chinese and they had already seen fine first fruits this year.

He cordially sympathised with the Society and the work it was doing, and in conclusion begged to repeat the satisfaction he felt at being privileged to be associated with that resolution, assuring them that any service he might be able to render in promoting the work they had in view would be given most cheerfully (hear, hear).

Mr. C. S. Addis, sub-manager of the Hongkong and Shanghai Bank, briefly seconded, and in the course of his remarks pointed out that their Society was not a Missionary Society, although its aims were of a somewhat similar character. The idea which they all cherished was to make it catholic and unsectarian (hear, hear). The Chinese did not want intelligence. All who had come in contact with them would admit that they possessed this faculty in a remarkable degree. It was not intelligence, it was knowledge that was lacking. And he would go farther and say, it was not a desire to learn that was wanting, for they had a large and increasing demand for their publications, one more proof among many others of the desire of the Chinese for reform. It was the means to supply that teaching that was wanting, and they, who were members of that Society, had taken upon themselves to supply them, and how onerous was the responsibility and how tremendous the task they all knew. He might remind them that to accomplish all they sought depended in a large measure upon the subscribers. Voluntary workers they had second to none in any body in China, perhaps second to none to any in the world, but it was simply impossible to accomplish the work the Committee had in view unless the Society was provided with adequate means, for their expenses were undoubtedly multiplying. He hoped the day was not far distant when the Society would be self-supporting, but in the interim it was necessary that the Society should be provided with the sinews of war. He would not take up their time in defining the various objects which the Society had in view but would conclude by an appeal to all of them to assist in every possible way in the development of the Society and thus render its usefulness of wider reach.

The Rev. E. T. Williams, as a member of the committee, could not refuse, he said, to give his most hearty support to the resolution before the meeting. Those who had been on the committee knew that the Society had been living as it were from hand to mouth although their indefatigable secretary, and Dr. Allen, the editor, had made as much as possible out of the limited resources at

their command. It seemed marvellous having regard to the funds at their disposal that the Society had circulated amongst the Chinese people no less than 37,000,000 pages of printed matter and when this fact was brought home to their subscribers and friends it should be to them a source of gratification and thankfulness (hear, hear). From the sale of publications \$18,000 had been received; that, it seemed to him, was something which they ought all to be proud and thankful. Speaking of the crisis in the country at the present time and its relation to the work of reform, as their chairman had told them, although reform had apparently received a check it could not be more than temporary. Behind this retrograde movement there was an irresistible tide and popular feeling in favour of reform and it behoved them to make the most of every opportunity that presented itself. They must take advantage of the rising tide and assist those who had been most active in the work of progress. They owed something to the young men of China who had undertaken this great work and they must therefore encourage them by lending them every support in their power for the elevation and enlightenment of this great empire, which contained, as they were told, one fourth of the human race. The moral, social, and political uplifting of the Chinese was their chief aim and what nobler honour could they have? (Hear, hear.) With regard to their financial support we might say that out of the \$16,000 or more collected last year only a little more than \$400 was subscribed in Shanghai. This was rather a regrettable feature and might lead the people at home to say "these people who live out in Shanghai and see the work of the Society and know the Chinese people certainly don't seem to think this work very important." This was a construction which might be put upon their work and he would strongly urge their friends to rally round them and support them in a more tangible way. (Hear, hear.)

[Some have expressed their belief that if Shanghai were better canvassed more funds would be subscribed. We hope to canvass more widely in the coming year.—T. R.]

The resolution was then put to the meeting and unanimously agreed to.

The Rev. G. F. Fitch, of the American Presbyterian Mission, then proposed—

"That the retiring officers of the Society be re-elected with the exception of Pastor Kranz who on account of frequent absence from Shanghai desires to withdraw from the Secretaryship. But, as he has rendered most valuable service to our Society, we still elect him to be one of the Directors."

In doing so he observed that from the figures and facts already presented to them showing what had been done during the past year it was obvious that the work was going forward with increasing momentum and he himself could bear personal testimony of the labours of the Rev. Timothy Richard and Pastor Kranz. Pastor Kranz had not only worked hard for the Society but

had also given of his means with an open hand, therefore he was glad to propose the re-election of Pastor Kranz as one of the Directors and he hoped they would meet him often.

The Rev. W. Bentley, of the American Foreign Christian Mission, in seconding alluded to the prime object of the Society in reaching and educating the mandarins and official leaders of the Empire and remarked that in knowledge was salvation. He had personal knowledge that the influence of the Society was very far reaching,—reaching what was most important,—the mandarins who comprised the ruling body of the Empire. The agricultural college referred to in the Report [Sec. 14] *is not was* about to be established by the Viceroy of Nanking at Woosung. He concluded by commenting upon the zealous manner in which the members of the staff discharged their duties and particularly on the energy and whole-heartedness of their friends the Rev. Timothy Richard and Pastor Kranz.

The resolution was then put and carried with unanimity.

Mr. C. Thorne moved a hearty vote of thanks to Mr. Brennan for taking the chair.

The Rev. T. Richard seconded and the vote was heartily accorded.

Mr. Brennan suitably acknowledged the compliment, and the meeting terminated with the benediction pronounced by the Rev. H. C. Hodges, of the Cathedral, Shanghai.



